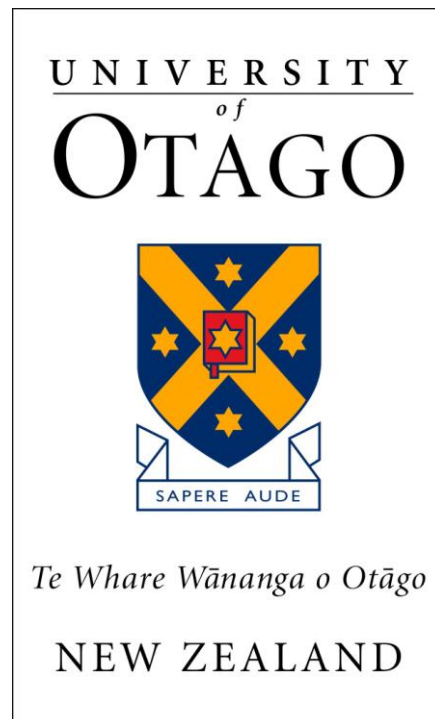


**The Role of School Culture in
Teacher Professional Development for Peace Education
The Case of Three Schools in Post-Conflict Aceh, Indonesia**



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Abstract

This thesis aims to explain the relations between the practice of school culture and teacher professional development for peace education, particularly in a post-conflict society in Indonesia. The thesis arises from the lack of literature on teacher professional development in peace education and the reality in the field in Indonesia that teachers who have been trained to teach peace education did not implement it in their teaching. In order to achieve this aim, case study research was conducted in three private schools in the post-conflict province of Aceh, Indonesia. Teachers in these schools, that have a school culture that supports peace, were interviewed, and the data was analyzed using Hord's framework of a professional learning community (PLC). The thesis found that teachers in the schools perceived that the practice of school culture in their school mostly encouraged them to learn peace. The finding also suggests that the nature of a school culture that supports teacher professional development for peace education in this society is based on a clear stance of the school on peace, which then becomes the foundation for the school culture. The practices of the school culture that support teacher professional development for peace education were grouped into four categories: institutional management; school environment; facilitation for learning; and relationships between teachers. Departing from Carter's three factors for supporting teachers in learning peace education (training for peace education, government policy and guidelines to implement peace education, and a curriculum that supports peace education), this study suggests the fourth factor that could support teachers to learn peace education, which is school culture.

Dedication

This thesis is dedicated to my Peace Guru,

Samsu Rizal Panggabean

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Chapter 1

Introduction

1.1 Background

I have been working in the peace education (PE) field for over ten years. Since finishing my master's degree in PE, I have been working mostly in Indonesia, my home country. While I conducted training on PE for various groups in the society, such as youth, women, religious leaders, as well as police officers, the group that I worked with most was inservice teachers. Inservice teachers are qualified teachers who are currently teaching in a school (Bloom & Dole, 2014).

The training that I conducted for the inservice teachers is part of their professional development activity. Teacher professional development (TPD) activities are provided either by the school management, education office, or non-governmental organizations in order to develop teachers' capacity on specific subjects. The subject might be a new one, or sometimes teachers need an update on a subject that they already know. Teachers are teaching in a context that is always changing; therefore, they need to update their knowledge and skills to provide the best education for their students.

I conducted training on PE for inservice teachers in schools across Indonesia, from schools in relatively peaceful areas to schools in the post-conflict areas. Some areas in Indonesia experienced violent conflicts in the past. There were communal conflicts between different ethnic groups, such as that in the province of Kalimantan Barat (1997), and between religious groups, such as that in the province of Sulawesi Tengah (1999) and Maluku (1999-2002) (Sujarwoto, 2017). There was also a violent conflict that happened between the Government of

Indonesia (GoI) and a separatist group, such as what occurred in the province of Aceh, where Gerakan Aceh Merdeka (GAM/Free Aceh Movement) demanded separation from Indonesia. The conflict finally ended in 2005 through the signing of the peace agreement between GoI and GAM. Although most of the conflicts ended over ten years ago, the areas might not be categorized as a peaceful area yet. Aceh, as an example, is still working on the implementation of the peace agreement points when this study was conducted. Therefore, Aceh is still categorized as a post-conflict area.¹

Violent conflict brings suffering to people. People who live in post-conflict areas often suffer from trauma caused by their experience during the conflict. They need to deal with the trauma, and, most importantly, they need to move forward to live in a new life where conflict is expected not to happen again. Various activities, referred to peacebuilding activities, are conducted to help the people to transform their society to prevent the relapse of violent conflict and to establish a peaceful society (Lee, 2018; Uesugi, 2014).

Education is one of the activities that are essential for peacebuilding in post-conflict societies. People who suffered from the conflict need support to recover from the trauma and to realize their potential as active contributors to the establishment of a peaceful society. Through PE, people will learn how to deal with their suffering and learn various knowledge, skills, and strategies needed to prevent the relapse of violent conflict and to establish a peaceful society in their area.

As an institution that provides formal education activities, schools play a vital role in peacebuilding activities in post-conflict societies. Schools provide education for the young generation who will ensure that a peaceful society will be sustained until the future generation. However, there is a challenge in providing PE in post-conflict areas. Teachers who live in post-

¹ The discussion on Aceh as a post-conflict area is presented in Chapter 2.

conflict areas and have the responsibility to teach peace often are not ready to teach PE. They do not know about PE before; therefore, they do not have the knowledge about PE and skills to teach PE. Further, teachers also often suffered as a result of violent conflict, and they do not know or realize what their role could be or their potential as an agent for peace.

PE is a relatively new subject for teachers in Indonesia, particularly for teachers in the post-conflict areas. They were not prepared to teach peace since it was not part of their education when they were in the teacher preparation education. Therefore, PE training was then delivered to inservice teachers. The PE training is delivered by various providers, such as school management, education office, and non-governmental organizations.

In 2011, Yayasan Sukma, a foundation that manages three private schools, Sekolah Sukma Bangsa (SSB) Pidie, SSB Bireuen, and SSB Lhokseumawe, in Aceh, asked me to join a team to conduct a needs assessment and deliver Manajemen Konflik Berbasis Sekolah (MKBS/School-Based Conflict Management) training for their teachers. It was not the first PE training that Yayasan Sukma conducted for its teachers – I was informed that the first MKBS training was delivered for teachers in 2006, prior to the opening of SSB.

All three SSB schools integrate peace values within their school culture. They use MKBS as a system to manage conflict in the school, and they also have school policies that are aligned to the culture of peace, for example, on nonviolence and tolerance. I visited SSB Pidie as the location for the training with participants coming from all three schools. From my interaction with teachers from three schools, I found that they showed some understanding of PE and implemented it in their teaching activities. Some teachers explained the importance of nonviolence and why conflict needs to be solved nonviolently, while others mentioned social justice in society, and they see the importance of introducing those topics to students. While I

was at SSB Pidie, I observed how teachers interacted with their students. I saw teachers conducting creative teaching activities and building dialogue with their students in the learning process.

In a different program, from 2012 to 2013, I joined a team to conduct teacher training in twelve schools in six provinces in Indonesia. I had the responsibility to deliver the PE topic for the training. In a visit to a school in Jawa Timur, one of the provinces, I met teachers in a school who said that they had participated in peace-related training conducted by the education office. The school allowed me to observe the teaching activities in the classroom. The result was that I did not see PE being practiced in the classroom. Teachers were teaching using what Paolo Freire (1970) called ‘banking methodology,’ a methodology that views students as empty vessels that authoritarian teachers fill with their knowledge (Freire, 1970).

The contrast that I saw between teachers in SSB Pidie in Aceh and teachers in Jawa Timur triggered my curiosity. **Why was there a difference in the implementation of PE, while teachers in both schools had participated in peace-related training?** The more I interacted with inservice teachers, the more that I understood the challenges they face when they want to act as agents for peace. PE is a new topic for almost all inservice teachers that I met. They had never learned about PE in their preservice education: this means that TPD for PE for inservice teachers is vital.

My interest in researching the role of teachers arises from a belief that effective PE can only be achieved when teachers are well trained to teach PE, and they have the will to continue learning and developing their capacity to teach it. I am interested in understanding how inservice teachers can be supported so that they can learn PE continuously and teach PE effectively.

Unfortunately, research on the role of teachers in PE is still limited (Horner, Kadiwal, Sayed, Barrett, Durrani, & Novelli, 2015).

Comparing my observation on SSB Pidie and the school in Jawa Timur, I observed that SSB Pidie has an explicit stance on peace, which is stated in the school vision. SSB Pidie also has a school culture that supports peace. There are two concepts that become the foundation of their school culture, represented by the five S's: *senyum* (give a smile to others), *sapa* (give a greeting to others), *salam* (peace), *sopan* (be respectful to others), and *santun* (being patient and calm) and four No's: no cheating, no violence, no smoking, and no littering. In contrast, the school in Jawa Timur does not have a clear stance on peace in their vision, and their school culture does not state its stance on peace.

I studied the literature on TPD and found that school culture contributes to teachers' willingness to develop their professionalism (Meirink et al., 2009; Girardet, 2018). However, the literature on TPD for PE barely mentions this. When there was a discussion about TPD in PE and school culture, these two topics are discussed separately, not as two topics that have the potential to support each other. Frequently, the discussion on peace-related school culture focuses on how it influences students, not teachers. For instance, research conducted by Maria Hantzopoulos (2011) examines the relation of peace-related school culture and marginalized youth in New York, and research conducted by Cheryl Duckworth, Tom Albano, Darby Munroe, and Mike Garver (2019) examines students' contribution in creating a school culture of peace and its impact on students.

A book chapter that is written by Candice C. Carter (2010) mentions three factors that need to be developed or improved to prepare teachers for teaching PE. Those factors are teachers' experiences that are fulfilled by participating in training for PE, government policy and

guidelines to implement PE, and a curriculum that supports PE (Carter, 2010). This spurred my curiosity to find out the possibility of school culture as a factor that might support TPD for PE and became the aim for my Ph.D, thesis.

1.2 Research objectives

This Ph.D. studies the relations of school culture and TPD for PE conducted within a specific context. The research was conducted in Aceh, a post-conflict area in Indonesia, and it focuses on inservice teachers. The objective of this research is to explain the relations between the practice of school culture and TPD for PE in post-conflict society in Indonesia. I hope this research will provide an additional discussion in PE study, particularly on inservice teachers' preparation for teaching PE.

1.3 Research questions

To achieve the research objectives, I pose the following (3) research queries (RQ1-3).

RQ1. How do teachers perceive the practice of their school culture concerning TPD for PE?

RQ2. How is the practice of school culture related to TPD for PE similar or different among the three schools?

RQ3. What is the nature of a school culture that supports TPD for PE in post-conflict society in Indonesia?

These questions are to be answered using a conceptual framework called the professional learning community (PLC) framework developed by Hord (1997) and has six attributes: leadership, values and vision, collective learning, peer sharing practices, physical conditions, and relational conditions.

1.4 Structure of the thesis

This thesis has ten chapters. I developed each chapter in a way that each chapter is a continuation of the previous one. In this way, readers will have no difficulties in following the flow of my research. A summary of each chapter follows.

- **Chapter 1.** This chapter explains the background and my reasons for conducting this research. Understanding the motivation of the researcher gives readers the starting point of the research. This chapter also presents the objective of the research, as well as the questions that guide the research. An explanation of the thesis' structure concludes Chapter 1. In this part, I provide information on what readers will read in each chapter in this thesis.
- **Chapter 2.** My research employs several basic concepts. It is essential to clarify the definition and understanding of each concept so that the researcher and readers are on the same page in understanding the concepts. The concepts employed in this research are *peace education*, *post-conflict society*, *school culture*, *culture of peace*, *peaceable school*, *peaceable classroom*, and *teacher professional development* with the emphasis on inservice teachers. Chapter 2 discusses these key concepts.
- **Chapter 3.** It is essential as well to understand the context in which my research is conducted, and in Chapter 3, I outline Indonesia and Aceh as the context of my research. The explanation about Indonesia is necessary since Aceh is a province within Indonesia. We need to understand the education sector at the national level before it can be discussed on the local level. In this chapter, I describe Indonesia in general, as well as its education sector. This is then followed by an explanation of Aceh as the location of the case study. In this part, I elucidate the relationship between the GoI and Aceh, with an emphasis on the conflict in Aceh between GoI and GAM, the impact of the signing of the peace agreement that ended

the conflict in the society and especially the education sector. Most importantly, there is a discussion on how the education policy at the national level interacts with that at the local level, how the Aceh provincial government treats the education sector post-conflict, and the state of PE in Aceh.

- **Chapter 4.** The discussion is then followed by a review of the literature on the connection between TPD for PE for inservice teachers and school culture in the post-conflict society. This review covers the discussion of the conceptual conversation as well as the empirical study on the topic. In this chapter, I also provide a review of the literature on the topic in the context of Indonesia. This literature review will confirm the **gap** in PE connecting TPD and school culture by analyzing inservice teachers in a post-conflict society. In addition, the professional learning community (PLC), the conceptual framework for this research, will also be presented.
- **Chapter 5.** In Chapter 5, I explain the research methodology employed in this research. This chapter elucidates the reason for the application of the case study as the methodology of this research, as well as a discussion of the case study as a research methodology. In this chapter, I also provide information on how I conducted my research, which includes the reasons for conducting this research in the targeted schools, my method for gathering data, the participants, data analysis, as well as concerns and limitations of the research.
- **Chapter 6.** Chapters 6 to 8 address RQ1 – **How do teachers perceive the practice of their school culture concerning TPD for PE?** Findings from SSB Pidie are presented in this chapter, analyzed using the PLC framework, followed with a reflection on the findings.
- **Chapter 7.** In this chapter, findings from SSB Bireuen are presented, analyzed using the PLC framework, including a reflection on the findings.

- *Chapter 8.* The findings from the third school, SSB Lhokseumawe, will be presented in this chapter, and the analysis likewise uses the PLC framework, followed by a reflection.
- *Chapter 9.* In this chapter, RQ2-3 are answered. RQ2: **How is the practice of school culture related to TPD for PE similar or different among the three schools** will be answered using a cross-case analysis, and findings from the three schools will be compared to unearth similarities and differences. The learning extracted from the findings derived from RQ2 is then used to answer the RQ3: **What is the nature of a school culture that supports TPD for PE in post-conflict society in Indonesia.**
- *Chapter 10.* In the last chapter, a summary of the research process is presented. It provides an explanation of the contribution made by this research, the limitations and delimitations of this research, as well as recommendations for further research.

Chapter 2

The Concepts

2.1 Introduction

Chapter 1 has provided the background for this research. It also explained the research question as well as the purpose of the research, which is to explain the significance of school culture in influencing teacher professional development (TPD) in peace education (PE) for inservice teachers in post-conflict societies. There are some concepts that form the research, and developing an understanding of those concepts before going further in the research is imperative.

Novak (2010) defines a concept as “a perceived regularity or pattern in events or objects, or records of events or objects, designated by a label” (p. 98), Layng (2013) says that in a concept there are a set of shared characters found in each instance, and Hannan et al. (2019) explains that a concept is “an abstract mental representations of the world” (p. 1). Using those definitions above as a reference, here, a concept is defined as a general idea that defines a particular instance that comes from its shared regularity or pattern with other instances.

According to Layng (2013), examples of a concept have two different features, which are basic must-have features and can-have features. The must-have features relate to the actual definition of a concept, and these features are also owned by other examples. However, there are also features in an example of a concept that may not be owned by other examples, and these features are called can-have features. For instance, for the concept of a teacher, the must-have feature for a teacher is conducting teaching activity, while the can-have features of a teacher include a teaching certification.

This chapter presents the essential features and a conceptual understanding of the concepts employed in this research, rather than their various can-have features (Layng, 2013). These seven concepts are: post-conflict society, peace education, peaceable school, peaceable classroom, school culture, culture of peace, and teacher professional development, with an emphasis on inservice teachers.

2.2 Post-conflict society

Post-conflict is a relative term that depends on the degree of conflict, as well as how conflict is defined in a society (Brinkerhoff, 2005). In practice, post-conflict is a situation following the signing of a peace agreement by parties involved in the conflict and reconstruction efforts. It does not mean that the war or violent conflict has ended fully, such as in an intrastate war, in which violence to some degree is still occurring after the signing of a peace agreement (Brown, Langer, & Stewart, 2008).

To understand the characteristics of a post-conflict society, Brown, Langer, and Stewart (2008) suggest a set of peace milestones in a society that can be used to define a post-conflict society. Those milestones are:

Peace Milestones	Possible Indicators of Progress
Cessation of hostilities and violence	Reduction in the number of conflict fatalities
	Reduction in the number of violent attacks
	Time passed since major fighting stopped
The signing of political/peace agreements	The signing of and adherence to ceasefire agreements
	Signing and implementation of a comprehensive political agreement which addresses the causes of the conflict
	Endorsement of peace/political agreement by all major factions and parties to the conflict

Demobilization, disarmament, and reintegration	Number of weapons handed in
	Number or proportion of combatants released from military duty and returned to civilian life
	Number or proportion of combatants released from active duty and returned to barracks
	Number of military barracks closed
	Successfulness of reinsertion programs for ex-combatants
	Reduction in the total number of active soldiers/combatants
	Spending cuts on military procurements
Refugee repatriation	Number or proportion of displaced persons and refugees that have returned home voluntarily
	Number of displaced persons and refugees still living involuntarily in refugees centers within a conflict country or abroad
Establishing a functioning state	The extent to which impunity and lawlessness has been reduced
	The extent to which the rule of law is introduced and maintained
	The extent to which corruption has been reduced
	Tax revenue as a proportion of GDP
Achieving reconciliation and societal integration	Number of violent incidents between groups
	Perceptions of “others” via surveys
	The extent of trust (via surveys)
Economic recovery	Economic growth recovery
	Increased revenue mobilization
	Restoring of economic infrastructure
	Increased foreign direct investment

Table 2.1 Peace milestones and its possible indicators of progress (Source: Brown, Langer, & Stewart, 2008, p. 5)

However, Brown, Langer, and Stewart (2008) remind us that these milestones are processes which can progress or regress. Not all the milestones occur after the peace agreement is signed,

and the process might have begun during the time of conflict. The milestones are not strictly in sequential order, although some milestones are prerequisites for others; for instance, the repatriation of refugees often happens after cessation of hostilities and violence (Brown, Langer & Stewart, 2008). Brown, Langer, and Stewart (2008) further suggest that if hostilities do largely cease, five years have passed since a war has ended, and the economy is likely to have returned to near normalcy, then after ten years the post-conflict era can, in most cases, be regarded as having ended.

Applying this proposal, the province of Aceh, Indonesia, the case study for this research, might be described as returning to normalcy since the peace agreement, called the Memorandum of Understanding (MoU) between the Government of Indonesia (GoI) and Gerakan Aceh Merdeka (GAM / Free Aceh Movement) was signed in August 15th, 2005, and most of the peace milestones have also been achieved, which includes the cessation of hostilities and violence marked by the absence of violent attacks by the Indonesian military and GAM, the demobilization, disarmament, and reintegration (DDR) process of the GAM members went relatively well through the release of the political prisoners, weapons handed over by GAM members, the demobilization of the GAM military personnel, redeployment of the non-organic army of the Indonesian military and police from Aceh (Haq, 2009), and economic recovery in Aceh also has been take place through various programs that targeted groups affected by conflict, such as programs for the agriculture sector and small scale-trade (MSR, 2009). However, this study argues that Aceh is still in a post-conflict situation. The reason for this is, although it has been fourteen years since the peace agreement was signed, its implementation is not finished yet, which is related to the work of the Commission for Truth and Reconciliation of Aceh; a commission that in the peace agreement has a mandate of “formulating and determining

reconciliation measures” (Memorandum of Understanding, 2005, article 2.3). The work of the commission is related to the peace milestone in table 2.1 that deals with the achievement of reconciliation and societal integration.

The establishment of a Commission for Truth and Reconciliation was mandated in the peace agreement; however, in 2006, the Constitutional Court of Indonesia overruled the Law number 27/2004 that regulated the Commission for Truth and Reconciliation in Indonesia. It was stated that the law is incompatible with the Indonesian constitution (Tempo, 2006). As a consequence, the Commission for Truth and Reconciliation for the conflict in Aceh could not be established.

In 2013, the legislature of Aceh ratified a local law to establish a Commission for Truth and Reconciliation in Aceh (BBC Indonesia, 2015). This Commission was finally operational after its members were installed by the Governor of Aceh on October 24th, 2016 (AJAR & KontraS, 2017). It has a five-year working term, which means their first term will end in 2021. However, the Commission’s mandate can be renewed if its work is not finished at the end of the first term (Pemerintah Provinsi Aceh, 2013).

2.3 Peace education

This section will discuss peace education (PE). It is started with a discussion on the definition of peace, followed by the PE as a concept, PE in different contexts, the content of PE, which includes knowledge, skills, and values, and lastly, pedagogy for PE.

2.3.1 Defining peace

There is no single definition of peace universally agreed upon: its meaning is always contextual. The history and political experience of people living in a specific context influence their understanding of peace (Marthe, 2012 in Adetoro, 2014). People living in a society that is affected by war or armed conflict may define peace as a situation where there is no war (Francis, 2006 in Adetoro, 2014). Alternatively, a society experiencing unjust structures and policies may interpret peace as justice and freedom (Francis, 2006 in Adetoro, 2014). People who live in a society which has a certain level of poverty may associate peace with equity, access to basic needs, and development (Francis, 2006 in Adetoro, 2014).

In the context of Indonesia, people living in Aceh, who have experienced living in a violent conflict between the GoI and GAM, mostly associate peace with a situation where there is no armed conflict, and people solve problems nonviolently. However, in other areas in Indonesia that have never experienced violent conflict, people might have a different understanding of this concept. People living in Yogyakarta, a region in Indonesia that has almost never experienced violent conflict might define peace as a situation in which they can earn enough to support their families.

Discussing the concept of peace, Boulding (1978) explains that peace has positive and negative aspects. According to him, positive peace is when there is “good management, orderly resolution of conflict, harmony associated with mature relationships, gentleness, and love” (Boulding, 1978, p.3). Negative peace is when there is an absence of something, which includes “absence of turmoil, tension, conflict, and war” (Boulding, 1978, p.3).

Johan Galtung, another influential peace scholar, states a similar understanding of peace by conceptualizing the terms ‘negative peace’ and ‘positive peace.’ Galtung (1996) firstly makes

the connection between peace and violence with the assumption that peace is a condition where violence is eliminated. However, according to Galtung, we need to define violence since it also has a broad meaning. Violence can be understood as “the cause of the difference between the potential and the actual, between what could have been and what is” (Galtung, 1969, p. 168). Violence can mean that the distance between the potential and the actual becomes wider than previously, or that there is something obstructing the effort to decrease the gap. The cause of this difference is not always something that directly affects our physical or psychological condition; it can take the form of policy or culture. Galtung distinguishes three types of violence: direct violence, structural violence, and cultural violence² (Galtung, 1969 and 1990). The elimination of direct violence results in negative peace, where structural and cultural violence might still appear. Positive peace is reached when all three types of violence are eliminated; when the causes of the conflict are addressed (Devere, 2015).

This research employs the terms ‘positive peace’ and ‘negative peace.’ The decision to employ these terms is influenced by the fact that Aceh is a post-conflict society that experienced violent conflict in the past, and during this study, there are structural and cultural problems that occur in Aceh.

2.3.2 Peace education as a concept

Peace education (PE) as an area of study began in response to the impacts caused by World War I and got stronger after the horror of World War II (Harris, 2004). People became motivated to solve problems using nonviolent means. At the time of its emergence, PE focused on the cause of war and how to prevent it (Ardizzone, 2003). It evolved into a study that discusses violence in all of its manifestations, as well as various ways to respond to violence and to create a peace system

² Galtung in 1990 identified structural violence as indirect violence. However, they are the same thing.

for the individual as well as for society (Ardizzone, 2003). The evolution of PE into these various programs depends on the purpose and the context of the focus under investigation. As a consequence, there is no clear definition that can explain what PE is, and many scholars in PE have also not reached a consensus (Bar-Tal, 2002; Kester & Kurian, 2019; Page, 2008; Salomon & Nevo, 2002; Trifonas & Wright, 2012). However, there is a definition from UNICEF that is often cited:

the process of promoting the knowledge, skills, attitudes, and values needed to bring about behavior changes that will enable children, youth and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the conditions conducive to peace, whether at an intrapersonal, interpersonal, intergroup, national or international level (Fountain, 1999, p.1).

Toh and Floresca-Cawagas (2010) offer two main essences of the objective of PE, which are “to promote a critical understanding of the root causes of all forms and levels of violence and conflicts, and to empower learners to engage in active nonviolent transformation towards a culture of peace” (p. 169). Meanwhile, Harris and Morrison (2013) provide detailed goals that can be achieved through PE, including acknowledging different definitions of peace, dealing with fears, giving knowledge on security, building comprehension about war and various kinds of violence, building understanding among different cultures, giving a future-based orientation, developing awareness of peace as a process, advocating understandings of peace with social justice, promoting respect towards life, and dealing with conflict nonviolently.

Kester and Kurian (2019), in their article, propose a different approach to understanding PE. They see PE as a philosophy, a process, and a pedagogy. PE as a philosophy highlights

different values underlying peaceful living, which become the foundation for educational activities. As a process, PE focuses on the role of education in the transformation process from a culture of war and violence to one of peace. PE as a pedagogy underlines various forms of peaceful transformative learning to deliver knowledge, skills, and values needed to respond to problems peacefully and constructively (Harris & Morrison, 2013; Kester & Kurian, 2019; Reardon & Cabezudo, 2002; Standish, 2016).

2.3.3 Peace education in different contexts

A PE program is designed differently according to the context. Salomon (2002) considers that the sociopolitical context plays a vital role in deciding what kind of PE program should be implemented in a particular context. Salomon (2002) offers characteristics for the PE program based on its context, which includes PE in regions of experienced tranquility, PE in intractable regions, and PE in regions of interethnic tension.

Regions that experience tranquility are regions that do not have groups in an acute adversarial relationship that needs reconciliation or coexistence. PE programs in this region will have an emphasis on cooperation, harmony, a culture of peace, and skills related to handling local and interpersonal conflict.

The second group is PE in intractable regions. According to Salomon (2002), intractable regions are regions that are not easy to manage because an ongoing violent conflict between adversary groups occurs. The conflict is rooted in a tangible resource and fueled by a collective narrative that divides the parties into the 'good' and the 'bad.' The PE program in this region (that also includes post-conflict region) most likely will have an emphasis on violence prevention, equality, and skills to build a good relationship with other groups (adversaries,

enemies, and minorities). The PE program also focuses on mindset transformation; therefore, people from different groups could view others in more positively. It includes the effort to accept and understand narratives from different groups about what is happening and what happened in the past.

The PE programs in regions of interethnic tension are located where tension among different ethnic groups often occurs. It is based on the historical narrative of how different groups interact in the past that involve warfare, dishonor, invasion, or dispossession. PE programs in this region focus on multiculturalism and understanding how different ethnic groups suffer because of the tensions. The learners in this type of PE program are expected to develop empathy and learn how to stop hostilities toward other groups in their society (Harris, 2010).

PE can also be understood within its social context, which in this research is the province of Aceh – an area that adopts Islam as its way of life. PE in the Islamic context is understood as PE that “incorporates peace-promoting values which are intrinsic to Islam” (Abu-Nimer & Nasser, 2017, p. 160). These values, according to Abu-Nimer, Nasser, and Ouboulahecn (2016), are sacredness of human life, *adala* (justice), *mossawat* (equality), *rahma* (mercy), *mosamaha* (forgiveness), *a'mal al kheir* (good deeds and action or service), and solidarity. PE in the Islamic context also emphasises the importance of respect for pluralism and diversity (Abu-Nimer, Nasser, & Ouboulahecn, 2016). The objective of PE in the Islamic context is for people to observe these peace values and practice them in their lives in order to contribute to the establishment of a peaceful society – an objective that is not different from other forms of PE that also aim for a peaceful society.

PE in the Islamic context could be delivered in a formal setting, such as Islamic religious schools and public schools located in an Islamic community, as well as in a non-formal setting,

such as Quranic school³ (Abu-Nimer, Nasser, & Ouboulahcen, 2016). The PE program in the Islamic context for the formal setting takes place as part of the school curriculum, where teachers could integrate it into the religious subject of Islam, or through a specific subject dedicated to teaching peace with an Islamic perspective. The education system of Aceh used to implement a specific subject to teach PE in formal school settings through Program Pendidikan Damai (PPD or Peace Education Program) (Ashton, 2002; Baxter & Wibowo, 2010; Husin, 2009). In Quranic schools, Quranic teachers could integrate PE through the learning activities when students are learning to read the Quran and learn its messages (Abu-Nimer, Nasser, & Ouboulahcen, 2016).

Although PE programs are designed differently based on their context, they share commonalities, and what is conducted in one region to some degree is still relevant for other regions. It is a matter of the emphasis that is given for each PE program. For instance, learning about the culture of peace that includes structural justice is also needed in intractable regions to find out whether the roots of the conflict also have a connection with structural issues. In tranquil regions, learning about different narratives is part of a conflict prevention effort so that the region will not succumb to violent conflict in the future.

All PE programs share commonalities in terms of educational methods and strategies (Salomon, 2002). They all need to be implemented using peace and nonviolent techniques that assert interactive, creative, and participatory learning. Besides methods and strategies, PE is delivered to introduce knowledge, train skills, and nurture values needed for peace.

³ A community school that is usually connected to a mosque, in which children learn to read the Quran and the messages of the Quran, the holy book of Islam.

2.3.4 Knowledge, skills, and values for peace education

As it has been mentioned in the previous section, although PE programs are designed differently based on context, there are commonalities among them as well. Another commonality besides the methods and strategies is the content, which includes knowledge, skills, and values needed for peace. Harris and Morrison (2013) state that PE comprises a process to provide individuals with various knowledge, skills, and values needed to deal with different conflicts through nonviolent ways and to create a sustainable environment. Meanwhile, Toh (2001, 2004) and Toh and Floresca-Cawagas (2002, 2010, 2017) suggest six major themes, a holistic understanding of a culture of peace. Those themes that embrace all the knowledge, skills, and values needed for peace, are dismantling the culture of war, living with justice and compassion, building cultural respect, reconciliation and solidarity, promoting human rights and responsibilities, living in harmony with the Earth, and cultivating inner peace.

Dismantling the culture of war covers knowledge, skills, and values needed for the dismantling of direct violence at the macro level, such as armed conflicts, direct violence at the micro-level, such as bullying and corporal punishment at school (Toh, 2001 & 2004; Toh & Floresca-Cawagas, 2017). Under this theme, nonviolent conflict resolution and violence-prevention become the emphasis (Toh, 2001 & 2004; Toh & Floresca-Cawagas, 2017).

Living with justice and compassion discusses knowledge, skills, and values needed to address the root causes of structural violence, where unjust and unequal distribution of economic resources and power takes place (Toh, 2001 & 2004; Toh & Floresca-Cawagas, 2017). Toh (2004) also mentions the importance of compassion as an ethical principle to respond to injustice. He said that compassion is used to “express authentic feelings for the suffering of

others and then being moved by one's conscience and spirituality to help transform the condition that lead to such suffering, such as unjust relationships and structures" (Toh, 2004, p. 12).

Building cultural respect, reconciliation and solidarity covers knowledge, skills, and values needed to understand the root causes of the division in the society, to respect each other's beliefs and way of life, and to look for reconciliation and healing from the wound caused by the mishandling of differences (Toh, 2001 & 2004; Toh & Floresca-Cawagas, 2017). Another element essential for the interaction between people from different cultures is solidarity. Solidarity is needed to support groups who are struggling for their rights (Toh, 2001 & 2004; Toh & Floresca-Cawagas, 2017).

Promoting human rights and responsibilities deals with knowledge, skills, and values needed by individuals to promote human rights and to take the responsibility to protect human rights, particularly the rights of vulnerable groups, such as children (Toh, 2001 & 2004; Toh & Floresca-Cawagas, 2017). Five major types of human rights mentioned by Floresca-Cawagas and Toh (2008), which are civil rights, political rights, economic rights, social rights, and cultural rights.

Living in harmony with the Earth discusses the knowledge, skills, and values crucial for the environmental sustainability that shows care for the next (seven) generations (Toh, 2001 & 2004; Toh & Floresca-Cawagas, 2017). This theme also reminds of the necessity of green justice that sees the Earth as one place for all humans, that destruction to one area in the Earth affects the whole Earth, and not as small parts where individuals feel that they only attach to the part where they are living (Toh, 2001 & 2004; Toh & Floresca-Cawagas, 2017).

Cultivating inner peace deals with the knowledge, skills, and values needed for the inner dimension of individuals that becomes the source for their peace (Toh, 2001 & 2004; Toh

& Floresca-Cawagas, 2017). Toh (2001, 2004) and Toh and Floresca-Cawagas (2017) also bring to mind that individuals need to remember that their inner peace is not an isolated element. Their inner peace has a relation to peace in their surrounding. Inner peace affects peace in society (from local to global level) and vice versa.

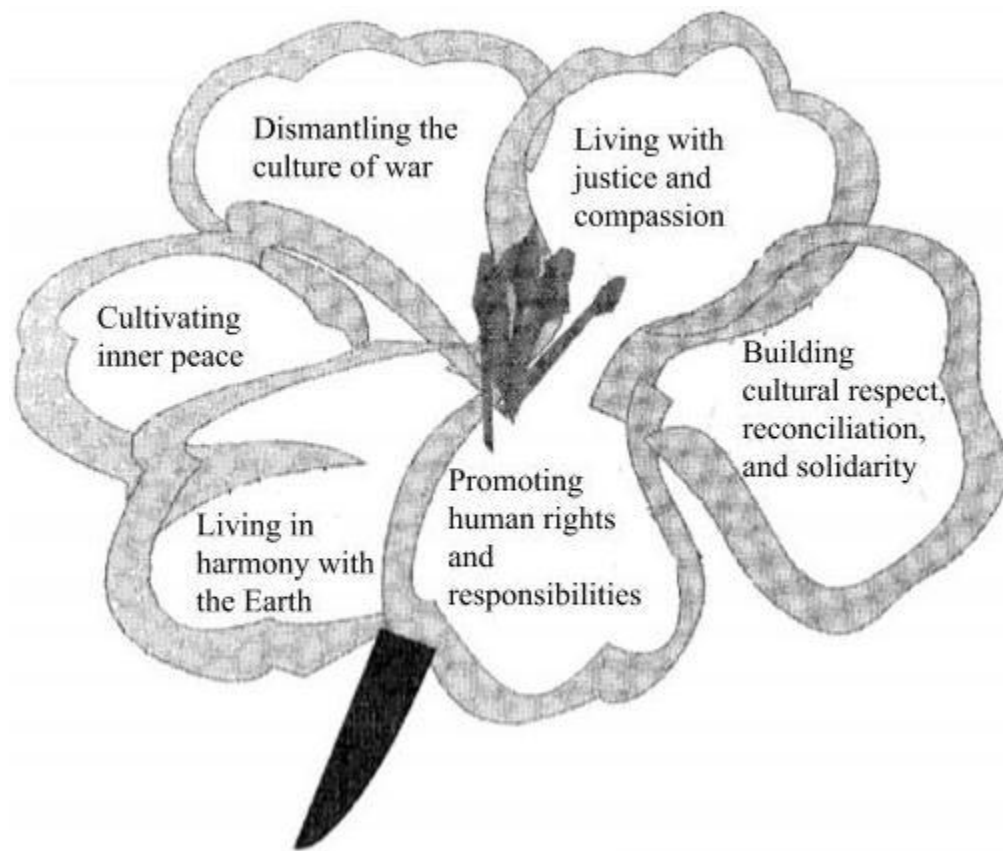


Figure 2.1 A holistic understanding of a culture of peace (Toh & Floresca-Cawagas, 2002).

Some scholars and institutions propose a different kind of knowledge, skills, and values. Their list has commonalities that contain elements that are important for the self, interaction with other people, and interaction with the environment.

2.3.4.1 Knowledge

Several concepts need to be understood by learners in PE programs. These concepts provide an understanding of how they connect to peace and how they can be used in practice. A list of knowledge for peace was offered by Navarro-Castro and Nario-Galace (2019), as well as by Carter (2008). The list from these scholars include:

- *The holistic concept of peace*: a realization that peace is more than just about the absence of war or direct and physical violence. Learners need to understand that peace also talks about humans' relationship with their inner-selves, those among humans and between humans and the environment.
- *Conflict and violence*: learners need to understand different sources of conflict and various forms of violence.
- *Disarmament*: the introduction to disarmament is to raise awareness of the expenditure on armaments and armed forces around the globe, and see how wars have affected the world.
- *Self-awareness*: understanding oneself is essential for learners to develop their relationships with other people. Learners will understand that they are part of a bigger society, and what happens to them affects society.
- *Contextual awareness*: Learners develop an understanding of the importance of learning about the context of situations. Every context is unique and different and needs a customized approach to deal with issues that occur there.
- *Human rights*: Understanding human rights is essential for learners. They can build respect for diversity, give space and voice for the weak and powerless, as well as refuse all kinds of discrimination and repression based on race, beliefs, and other identities.

- *Identity*: The concept of identity helps learners to realize that individuals have more than one identity and how their identities influence their interactions.
- *Conflict resolution, conflict transformation, conflict prevention*: These three concepts on dealing with conflict provide different strategies that can be applied to various contexts.
- *Nonviolence*: It is not only the practice of nonviolent actions for solving conflicts that learners might study. The philosophy of nonviolence is introduced to examine why we need to address conflict nonviolently.
- *History of peace accomplishments*: Comparing different peace accomplishments, particularly those that were achieved through armed struggle and those that were a result of nonviolent resistance.
- *Democracy*: Learners understand democracy as an ideology that provides space for respect for rights and different interests and voices.
- *Development based on justice*: Seeing development as a contribution not only to economic growth but also for fair distribution among individuals.
- *Sustainable development*: It is crucial for learners to see themselves as part of the environment. They understand that every action that they perform has an impact on the environment.

2.3.4.2 Skills

To be able to contribute to the creation of a peaceful society, individuals also need to acquire relevant skills to respond to conflict or any situations that have the potential for conflict. A skill is the capability to perform a task with definite results. To master a skill, individuals need to practice continuously. Basic skills for peace are like general tools. However, the context of each

conflict is different. Individuals need to be creative in using the skills, adapting the skills to the context in order to maximize results.

There are various skills on peace offered by peace researchers, some of which are proposed by Navarro-Castro and Nario-Galace (2019) and Carter (2008), consisting of:

- *Reflection*: It is a skill that helps individuals to find the meaning of their existence, valuing as well as critiquing themselves to understand their self and to see the connection between themselves and others. Reflection is also useful for self-improvement.
- *Collective and individual responsibility*: Individuals are required to be able to look at themselves, as well as to their group, and see how they and their group have made a contribution to the conflict situation.
- *Critical thinking*: Individuals need to be able to approach problems with an open but analytical mind. Individuals need to develop curiosity by asking questions, looking for evidence, seeing the connection between various data, as well as challenging the conclusions that they make.
- *Conflict analysis*: These are different tools with different purposes to analyze conflict and to generate appropriate solutions to conflict.
- *Conflict resolution*: Individuals need to be able to solve conflict in a nonviolent way. There are skills that could be used for it, including nonviolence communication, active listening, and collaboration to find solutions.
- *Decision-making*: The skill to create a solution is also imperative for learners. Creativity becomes a part of this skill. Individuals need to identify different aspects, such as culture, identity, the role and position of the disputants. This skill also includes the ability to

recognize the hard work and achievements of disputants in conflict, and accommodate different points of view.

- *Creativity and imagination*: Responding to a conflict is like an art. Therefore, creativity and imagination are needed. Individuals must realize that peace is not only the result, but the journey to reach peace also needs to be peaceful, which also includes creativity considering factors found in the conflict and adapt it to the specific context by using appropriate methods.
- *Communication*: It is the heart of dealing with conflict. Individuals need to master the art of communicating with different actors, presentation, active listening, paraphrasing, nonviolent communication, as well as cultural sensitivity.
- *Empathy*: Individuals need to be able to understand and apprehend the hardship of others. This skill will expand individuals' perspectives; particularly in finding fair and constructive solutions to the conflict.
- *Group building*: The ability to include oneself and other people from different backgrounds (social, intellectual and physical) into a constructive group is imperative. A peaceful situation needs cooperation and collaboration from all actors, and sometimes it is not easy to bring people with differences into a space where they are willing to work together.
- *Commitment*: Individuals need to build their commitment to working for a peaceful situation, now and in the future, by using nonviolent means.

2.3.4.3 Values

UNESCO (2002) applies the word 'value' to the positive qualities which are inherent within the individual. Schwartz (1992) referred to values as concepts or beliefs that "pertain to desirable end states or behaviors, transcend specific situations, guide selection or evaluation of behavior

and events, and are ordered by relative importance” (p. 4). In short, a value is something good and indicating an ideal situation.

Peace values consist of any values which are positive, useful, and conducive to create a holistic peace (Wulandari & Murdiono, 2018). The concept of values can have various meanings, depending on the context. However, UNESCO, in its framework for peace education, states that although values seem to be different in different contexts, there are values that are universally recognized (1995).

Here are the examples of peace values proposed by UNESCO (1995), Navarro-Castro and Nario-Galace (2019) and Carter (2008) that can be categorized into two different categories:

Values related to self:

- *Self-respect*: have pride in personal identity, and realize that one has the strength and kindness to contribute to positive change.
- *Positive vision*: have an imagination and hope for the creation of a peaceful society in the future, and try to make that imagination a reality.
- *Optimism*: have trust that peace can be attained through peaceful means and processes.
- *Patience*: capable of following necessary steps in a peace process.
- *Courage*: eagerness to interrupt or stop the violence.
- *Responsible*: be accountable for actions taken to create peace in the society.
- *Commitment*: aspire to take action for a peaceful future.

Values related to the relationship with others and the planet:

- *Cooperation*: emphasize the importance of working cooperatively with others to achieve common goals.
- *Acceptance*: readiness to accept diversity among people.
- *Nonviolence*: respect human life and reject the use of violence to respond to an enemy.
- *Tolerance*: respect different customs, cultures, and forms of expression.
- *Compassion*: understand the problematic situations and pain of others.
- *Ecological concern*: show ethics that care about the sustainability of the environment.
- *Respect for others*: demonstrate a positive attitude towards others, despite their differences from oneself.
- *Gender equality*: respect the rights of every individual, particularly women, so there is equal opportunities between women and men, and there is no abuse, violence, and exploitation towards women.
- *Global concern*: concern about other people in the world further than the concern they have for their group.
- *Openness*: ready to learn and accept different beliefs, ideas, and experiences from other people while still maintain a critical and open mind.
- *Justice*: be fair toward others, maintain equality, and refuse all forms of exploitation and oppression.
- *Mutuality*: demonstrate recognition of others as part of the human family, while at the same time recognize the different needs of different groups.
- *Empathy*: demonstrate compassion for others who suffer and need fulfillment.

- *Involvement (including personal and social responsibility)*: recognize personal and collective responsibility to create change by peaceful means.
- *Service*: show awareness in supporting others.

The list above is not a fixed list. The knowledge, skills, and values for peace are evolving since peace education is also a study that develops and adapts to specific needs and context. For instance, there are some teachers in Aceh who mentioned honesty as a vital value for peace since it is the foundation for building trust.

2.3.5 Pedagogy for peace education

“Peace can come about only by an intentional, organic process of continuous change, day by day and habit by habit, as well as norm by norm and structure by structure, evolving not as much sequentially and incrementally as simultaneously and constantly” (Reardon, 1988, p. 56-57).

To reach peace, as Reardon mentions above, conducting a PE program requires a pedagogy that supports peace itself. The pedagogy should reflect a process that allows learners to feel empowered throughout the learning process; learning for peace allows learners to understand that they have the capacity and responsibility to take part in the peace action. Floresca-Cawagas (2006), Galtung (2008), Haavelsrud (2008), Harris and Morrison (2013), and Navarro-Castro and Nario-Galace (2019) suggest that a PE program should be delivered using an approach that is holistic, non-violent, participatory and promotes dialogue to create a democratic community, interactive, cooperative and collaborative, experiential, and promotes critical thinking as well as empowerment of learners, and humanist which will nurture an ethos of moral care and concern.

Through their learning process, learners will reflect and find the meaning of their learning. The meaning will be understood if learners practice what they learn in a context that they can relate to. Therefore, internalizing peace-related knowledge, skills, and values cannot be achieved through lecturing and preaching. Learners become the center of the learning process, and teachers take the role of facilitator for the learners. As a whole, the learning process for PE should show a smooth transition between learning, reflection, and action (Harris & Morrison, 2013).

2.4 Culture of peace

The need for a culture of peace has emerged since the establishment of the United Nations Educational, Scientific, and Cultural Organization (UNESCO) in 1945 (Adams, 2003). In the UNESCO Constitution, it is stated that “since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed” (UNESCO, 1945).

It was recognized that the institutionalization of war is a result of a culture of war, and this culture can be found in many societies. Culture as a product of human minds is dynamic. Therefore, it is possible to transform the culture of war to the culture of peace. Adams (2005) explains eight elements that constitute the culture of war and its transformation in the culture of peace (par. 6):

Culture of War and Violence	Culture of Peace and Nonviolence
Belief in power that is based on force	Education for a culture of peace
Having an enemy	Understanding, tolerance, and solidarity
Authoritarian governance	Democratic participation
Secrecy and propaganda	Free flow of information
Armament	Disarmament

Exploitation of people	Human rights
Exploitation of nature	Sustainable development
Male domination	Equality of women and men

Table 2.2 Elements of culture of war and violence and culture of peace and nonviolence (Source: Adams, 2005).

The term culture of peace was first identified by Father Felipe MacGregor, who conducted a peace education project in Peru (Adams, 2003). His team published a peace education book in 1986 called ‘cultura de paz.’ The term ‘cultura de paz’ (culture of peace) became the central topic during the International Congress on Peace in the Minds of Men, held by UNESCO in Yamoussoukro, Cote d'Ivoire, on July 1989 (Adams, 2003). The congress promulgated a declaration in which one of its points is to “help construct a new vision of peace by developing a peace culture based on the universal values of respect for life, liberty, justice, solidarity, tolerance, human rights and equality between women and men” (UNESCO, 1989, p. 2). This work of UNESCO was then adopted by the United Nations.

On October 6th, 1999, the United Nations presented the Declaration on a Culture of Peace, which became a guide for governments, international organizations, and civil society to promote and strengthen a culture of peace. In its Resolution 53/243, the United Nations defines the Culture of Peace as “a set of values, attitudes, traditions and modes of behavior and ways of life” based on respect for life, rights, equal opportunities, diversity, freedom of expression, and sovereignty developed and promoted in national and international environment through education, dialogue, and cooperation in a democratic and nonviolent way that considers the needs of present and future generations (UNGA, 1999, article 1). This research employs the definition of a culture of peace from the United Nations that is mentioned above with the consideration that this definition is adopted by the United Nations member states, which means

the understanding of a culture of peace across the globe is relatively the same since it originates from one source.

A culture of peace becomes a way of life that is expected to be practiced and promoted by any individual or institution in a non-violent way to achieve a positive peace (Boulding, 2000; UNGA, 1997). The education sector becomes one of the principal means to establish a culture of peace, as stated in Article 4 of the United Nations' Resolution (UNGA, 1999). This means that teachers, as the primary actors in the education sector, have a vital role in promoting a culture of peace.

The culture of peace recognizes that diversity occurs in every society. The richness of traditions and values owned by a society can contribute to the creation of a culture of peace. At the same time, this diversity of a culture of peace becomes a lesson learned for other societies in developing their own culture of peace.

Eventually, the culture of peace has a desirable set of aims. According to the United Nations Resolution 53/243, those aims include the promotion of a peaceful and nonviolent settlement of conflicts, democracy, and respect for human rights and fundamental freedoms, people able in conducting dialogue, negotiation, consensus-building and peaceful resolution, the elimination of all forms of discrimination, intolerance, and inequality which advance the understanding, tolerance, and solidarity among people, the eradication of poverty and illiteracy which brings sustainable economic and social development, and the establishment of strong democratic institutions that guarantee the governance's transparency and accountability, free flow and access of information, and full public participation in the society development (UNGA, 1999, Article 3).

The concept of a culture of peace serves as the umbrella and reference for the school culture that is implemented by the schools in this research. The concept provides a general understanding of culture of peace, which then is translated in the context, which in this case, is the schools that are being researched.

2.5 Peaceable school

Schools play a vital role in PE and the creation of a peaceful society. Standish (2015a) states that “schools are a critical component of confronting complex social problems and looking to build peace because education systems occupy an ideal environment to impart transformative cultural values and effect change” (p. 28). Schools could be the place to plant the seeds of peace in their students, and the result will affect the community. A peaceable school, therefore, becomes a framework that could help schools to take the role.

A peaceable school framework initially focuses on a conflict resolution program within a school. Through this framework, all school members are targeted to learn the concepts and skills of peaceful conflict resolution and practice them in any situations that occur within the school. In a peaceable school, the school culture embraces the values of care, honesty, cooperation, and appreciation towards diversity (Bodine & Crawford, 1998).

The understanding of a peaceable school is expanded by Navarro-Castro and Nario-Gallace (2019). They include other elements beyond conflict resolution. In Navarro-Castro and Nario-Gallace’s understanding, a peaceable school embraces the broader concept of peace, and in this case, is the concept of positive peace (2019). A peaceable school then is an effort to contribute to the creation of a culture of peace.

The peaceable school framework facilitates the possibility of creating the school as a mini model of society. Continuous and consistent peace practice in the school environment, in all of its aspects, such as in classroom activities and the school management's decision-making process, will facilitate and strengthen the intention of the school to contribute to the creation of a culture of peace in society. According to Navarro-Castro and Nario-Gallace, the peaceable school framework that involves all aspects of the school is seen as a more effective way of creating change for a peaceful society (2019).

A peaceable school is created by incorporating different elements that form a comprehensive peace practice within the school. There are some characteristics of a peaceable school. Summarizing the explanation given by Bodine and Crawford (1998), Brion-Meisels, Brion-Meisels, and Hoffman (2007), and Navarro-Castro and Nario-Gallace (2019), those characteristics include that the school system is consciously designed to support the culture of peace, the efforts involve all members of the school community, and the school serves as a learning environment.

In a school whose system is consciously designed to support the culture of peace, there is a clear intention from the school management that the school is adopting the peaceable school framework. This intention can be seen from the "school's vision-mission, leadership and management style, the curriculum, teaching methods, policies, practices, student programs/activities, school structures, and relationships" (Navarro-Castro & Nario-Gallace, 2019, p. 173).

A peaceable school engages all members of the school community, including school management, teachers, students, parents, school staff, alumni, education officials, and beyond. All individuals connected to the school are required to act according to the school policy for

peace. Those who are directly connected to the school, which are the school management, teachers, school staff, and students, should carry out the school's policy for peace inside and outside the school environment. Those who are indirectly connected to the school, such as parents, alumni, and education officials need to uphold the school's policy for peace when they are in the school environment.

In a peaceable school, any activities conducted by school members are a means to learn and practice peace knowledge, skills, and values. Every school member is a learner, and at the same time, they share power and leadership (Brion-Meisels, Brion-Meisels, & Hoffman, 2007). The school management creates various activities to support the learning process of its members. Those activities include professional development for teachers and extracurricular activities for students, creating pro-peace curricula for the classroom activities, as well as the decision-making process at all levels in the school that reflects a democratic process, asserting consensus among its members.

2.6 Peaceable classroom

A classroom is a place where teachers and students interact the most in the school. This is the place where teachers, with their peace knowledge, skills, and values, could teach and nurture peace within their students. A peaceable classroom, therefore, is a building block for a peaceable school (Bodine & Crawford, 1998; U.S. Department of Education, 1996).

A peaceable classroom according to Bodine and Crawford (1998) is “a whole-classroom methodology that includes teaching students the foundation abilities, principles, and one or more of the three problem-solving processes of conflict resolution [negotiation, mediation, and consensus decision making]” (p. 61). Meanwhile, Navarro-Castro and Nario-Galace (2019) state

that a peaceable classroom has some characteristics, which are “affirmation, cooperation, communication, appreciation for diversity, appropriate expression of feelings and peaceful conflict resolution” (p. 155).

The role of teachers in a peaceable classroom is vital since they are the ones who have the responsibility to design and implement activities that could make the class a peaceable classroom. Navarro-Castro and Nario-Galace (2019) state that a peaceable classroom begins with the teacher. Therefore, preparing and supporting teachers to establish a peaceable classroom is essential.

2.7 School culture

A school is a form of organization. An organization can be understood as a society which in order to work well, needs a set of guidelines for its members to act and work together. These guidelines help the organization to shape its culture. In this research, the concept of school culture provides an understanding of the relationship between the school culture and its members, especially the teachers.

Derived from an article on organizational culture written by Schein (1984), organizational culture is defined as a set of underlying assumptions that consist of values, beliefs, attitudes, and experiences owned by a group as the learning result they achieved from dealing with problems of “external adaptation and internal integration” (p. 3). By applying the definition above, school culture is a set of values, beliefs, attitudes, as well as written and unwritten rules, created by the school management to construct the way school members think, act, and learn. School culture has the objective of bringing the school members to implement expected behaviors and a shared mental model developed by the school management that will be used as

“a survival mechanism and a framework for solving problems” (p. 4) whether in or outside the school (Gruenert & Whitaker, 2015).

School culture is manifested in different forms and aspects of the school community. Overseas Trained Teachers Organization (nd.) explains that there are three indications which can be used to detect the culture of a school, verbal indication, behavioral indication, and visual indication. Verbal indication of the school culture appears through written and spoken format. In this part, we get an overview of the school culture. It is manifested in the school’s philosophy, motto, vision, and mission. The verbal form of the culture also might appear in the stories told by people about how the school operates and how school members act. Conversations with school members can reveal the school culture as well, as school members might share use shared words or metaphors. In the behavioral indication, school culture appears in the guidelines that regulate the behavior of school members. It takes the form of the school’s policies, ceremonies, rewards, sanctions, structures, as well as the school curricula. Meanwhile, visual indication of a school culture materializes in visual products that can be seen in the school area or on what the school members’ use or wear. We can see the culture of a school in its symbols, buildings and facilities, and the uniform or style of clothing that the students wear.

School culture, as well as the culture in society, is dynamic and subject to change. Tierney (1988) explains factors that can influence the change of culture in educational institutions, which include the environment, mission, socialization, information, strategy, and leadership. The environment of the school, including its students, has a role in influencing the school culture; however, the influence might come from outside the school as well, such as from the education office. The mission of the school might change, which then affects the transformation of the school culture. How the school culture is socialized to its members might

affect the change of the culture. The right socialization process will achieve the desired school culture. However, when the socialization process is not right, it can create a new culture which might be different from what the school management wants to create.

The availability of information on the school culture is a factor that affects the creation of school culture. The lack of information will lead to confusion among school members if they do not have guidance about the school culture. Different strategies might be used by the school management to create or change the school culture, including the creation of an environment that is conducive for the establishment of a culture. The leadership of the school also influences the school culture. The school leader, when he or she has the autonomy to make final decisions, might transform the direction of the school culture.

Since school culture is vital for the operation of the school, Beaudoin and Taylor (2004) assert the importance of existing relationships among the school members concerning school culture. They underline the significance of connection, collaboration, appreciation, trust, and respect among the school members, for the creation of a positive school culture (Beaudoin & Taylor, 2004). Therefore, to achieve the desired school culture, it needs well-maintained and robust teamwork from all of the school members.

2.8 Teacher professional development

Humans need education in re-adaptation to a continually changing environment (Dewey, 1916). It is through education that students learn the skills and knowledge needed to respond to the current situation. To accompany students in their learning process, professional teachers are needed. They are teachers who are capable of providing learning activities that match students' needs and the environment where students live. In providing learning activities, teachers are not

authoritative agents who transmit knowledge to passive students (Girardet, 2018). Teachers, as agents of change, “facilitate the co-construction of knowledge between teacher and students, and among students themselves” (Girardet, 2018, p. 3).

As agents of change, teachers need to continuously update their capacity, which should always be responsive to changes in society. Professional development is a must if schools want to improve their educational quality (Adey, Hewitt, Hewitt, & Landau, 2004). The concept of teacher professional development (TPD) becomes the framework in understanding the professional development process of the teachers in this research in developing their capacity on PE.

TPD can be defined as teachers’ learning processes, whether formal or informal and conducted by the individual or the system, to obtain knowledge, beliefs, motivation, and skills which can be used to improve their work in supporting students’ learning (Avalos, 2011; Conners, 1991; Richter, Kunter, Klusmann, Lüdtke, & Baumert, 2014). This learning process is a complex process that requires both the emotional and cognitive abilities of teachers, as well as their capacity and willingness to study various beliefs and principles (Avalos, 2011). TPD also takes place continuously throughout teachers’ careers (Conners, 1991).

Since this research deals with inservice teachers, the discussion on the concept of TPD in this part focuses on professional development for inservice teachers. For inservice teachers, the need for professional development is not only based on the personal needs of the teacher; the needs of the school are also another reason for teacher professional development. School development moves conjointly with the professional development of teachers (Dean, 1991).

The school or other institutions, as well as the teachers themselves, are able to organize TPD. TPD may take place in school or outside school. It can take place individually and

collectively and in the form of formal or informal learning, depending on the objectives and needs of teachers (Avalos, 2011). Formal learning can be delivered through courses, workshops, training, and other structured activities. Informal learning occurs through activities such as professional reading, classroom observations, the production of curricula, discussion about data assessment, and sharing strategies (Avalos, 2011; Richter, Kunter, Klusmann, Lüdtke, & Baumert, 2014). Everyday occurrences in the school also provide an opportunity for professional development for teachers (Dean, 1991).

Lieberman (1995) provides a critical discussion regarding the different formats of inservice TPD. First, Lieberman differentiates three settings of TPD, which are ‘direct’ teaching, learning in school, and learning out of school. ‘Direct’ teaching means that teachers are learning from charismatic speakers, conferences, courses and workshops, and consultations. Meanwhile, learning in school consists of activities such as journal writing, problem-solving groups, teaching each other, action research, and portfolio assessment. Learning out of school involves partnerships with other schools or universities, teacher centers, and informal groups with various stakeholders (1995).

Lieberman asserts the importance of transforming the learning format beyond the classroom and hearing outside speakers (Lieberman, 1989). The learning should be put into practice, where teachers implement what they learned in real settings. This practice provides opportunities to find out which methods work in their context, adjusting ones to fit their context, as well as receiving feedback from colleagues, school staff and management, and students. In addition, having interaction and listening to people outside the school provides opportunities to learn from different contexts and perspectives.

The role of the school inservice TPD is crucial (Blackman, 1989; Conners, 1991; Dean, 1991; Hargreaves & Fullan, 1991; Maguire, 2018). Hargreaves and Fullan (1991) explain that the delivery of TPD relies strongly upon the context where the program is delivered. The school provides the context for the direction of the professional development program. For instance, a school that adopts a peaceable school model will design a TPD program that provides support for teachers so that they understand the concepts and skills essential for a peaceable school. The school also provides an understanding of why such a design is needed for the teachers. Thus when teachers participate in the program, they are fully involved and do not see themselves as passive participants but see the program as satisfying their individual needs.

TPD, according to Dean (1991), is conducted to achieve the goals of acquiring new knowledge, developing skills related to teaching activities, and skills to enable participation in a school management role. However, the goal should not end in the school environment only. The impact of teachers' professional development should reach a broader environment. Teachers are expected to internalize what they learn and be able to implement their skills whenever they are needed (Dean, 1991).

2.9 Summary

This chapter has explained seven concepts employed in this research: post-conflict society, peace education, peaceable school, peaceable classroom, school culture, culture of peace, and teacher professional development, with an emphasis on inservice teachers.

The concept of post-conflict society provides an understanding of Aceh, as the site of this research, which is categorized here as a post-conflict society due to the implementation of a peace agreement that is not yet complete. Peace education includes the various approaches of

peace education, its pedagogy, and its content. The peaceable school and peaceable classroom concepts present an approach to conducting a PE program in a school, which is used by the schools in this research.

The explanation of school culture gives the understanding of the role of school culture in a school, and how it affects different actors. It is then followed by the description of the culture of peace, a concept that is used to counter the culture of war. This concept is employed as a reference for school culture in the research sites. Last, the concept of teacher professional development presents an explanation of how a TPD program works and affects inservice teachers. This concept is the one which connects all other concepts and is the center of this research.

The concepts above will be supplemented by an explanation of the research context in the next chapter. This context gives the scope where these concepts will be used, in this case, the use of concepts in the TPD for PE in post-conflict Aceh, Indonesia.

Chapter 3

The Context

3.1 Introduction

The previous chapter discussed the concepts employed in this research: post-conflict society, peace education, peaceable school, peaceable classroom, school culture, culture of peace, and teacher professional development, with an emphasis on inservice teachers. These concepts are now framed in the context where the research was conducted, which is Aceh, a post-conflict area in Indonesia.

This chapter provides a general introduction to Indonesia and Aceh, as well as the education system and teachers' situation in the country and region. The first part of the chapter presents a brief history of Indonesia and its current situation. This is then followed by a discussion of education in Indonesia, starting from the period of Dutch colonization until the present time, including a discussion of peace education (PE) and teachers in Indonesia.

The second part of the chapter discusses the history of Aceh, followed by the relationship between Aceh and Indonesia and the current situation in the province, with an emphasis on the conflict between the Government of Indonesia (GoI) and the separatist movement, Gerakan Aceh Merdeka (GAM/Free Aceh Movement). A discussion of the education sector, PE, and teachers in Aceh are then presented to complete the context of the research.

3.2 Indonesia



Figure 3.1 Map of Indonesia (On The World Map, 2019).

Indonesia is known as an archipelagic country located in the Southeast Asia region, and Jakarta is its capital. Indonesia consists of 17,508 islands (Kemsetneg RI, 2017), with a total population of 237,641,326 based on the last population census conducted in 2010 (BPS, 2019). Indonesia is also the home of cultural diversity. No less than 1,331 ethnic groups live in the country (BPS, 2011), and the people speak 719 different languages (Simons & Fennig, 2017), besides the national language, Bahasa Indonesia (Indonesian language).

The culture of Indonesia has been shaped by the interaction between the people who lived in the archipelago and outsiders who came for trading activities. The traders came from different regions, such as China, India, and Europe. Aside from establishing trade relations, the traders

also influenced the existing social life in the archipelago. One of the results of the interaction has been the adoption of new religions brought by the traders, including Hinduism, Buddhism, Islam, and Christianity (Kemsetneg RI, 2017).

The European traders, who were the last group to arrive in the archipelago, arrived in Southeast Asia at the beginning of the 16th century. Following the Portuguese, the Dutch reached Banten, the port in the western part of Java, in June 1596 (Ricklefs, 2001). The archipelago, which consists of thousands of islands, at the end of the southeast edge of mainland Asia was not previously known as Indonesia. A British geographer, James Richardson Logan, invented the name in 1850 as a combination of 'India' and *nêsos* (Greek for 'islands'), meaning 'Indian islands' (Jones, 1994). The Dutch colonized the archipelago due to its richness in spices and cash crops, which contributed to the increase of the Dutch economy and made the Dutch one of the global spice and cash crop commodity rulers in the 19th to early 20th century (Booth, O'Malley, & Weidemann, 1990).

The desire to fight the Dutch colonialism and to establish Indonesian unity was adopted by the people across the archipelago. Some groups were established by individuals, who were in their 20s, and who called their groups 'youth group,' for instance, Jong Java (Young Java, established in 1918), Jong Sumatranen Bond (Young Sumatrans Union, established in 1917), and Jong Ambon (Young Ambon, established in 1920) (Ricklefs, 2001). They promoted national unity and fostered better relations among youth organizations (Suryadinata, 1978). They organized a congress, called the Youth Congress to achieve their goal. During the second Youth Congress, held in Batavia (now Jakarta), in October 1928, a resolution that included three principles was produced, which were later known as the *Sumpah Pemuda* (Youth Pledge) (Suryadinata, 1978). Those three principles are:

1. Recognizing one motherland – Indonesia;
2. Recognizing one nation – the Indonesian nation;
3. Holding in high esteem, a unifying language – Bahasa Indonesia (Suryadinata, 1978).

The Youth Pledge has been identified as the most concrete proof of Indonesian nationalism (Suryadinata, 1978). The struggle for independence was successful when Indonesia proclaimed its independence from the Dutch, on August 17th, 1945.

In terms of leadership, Indonesia has experienced seven presidential changes since its independence until today. The first president of Indonesia was Soekarno, who ruled Indonesia for 21 years from 1945 to 1966 (Vickers, 2005). He was replaced by Soeharto, who was in power for 31 years (ABC News, 2014). Student demonstrations and the Asian financial crisis forced Soeharto to step down in 1998, and B.J. Habibie, the vice-president at that time, took over the presidency (ABC News, 2014). Abdurrahman Wahid was elected by the House of Representatives as the fourth president of Indonesia in 1999. However, he was impeached by the parliament in 2001, which then appointed Megawati Soekarnoputri, the vice-president, as the fifth president of Indonesia (ABC News, 2014).

In the first direct presidential election in Indonesia, held in 2004, Susilo Bambang Yudhoyono won the seat and held power for two terms (ABC News, 2014). In 2014, the result of the presidential election placed Joko Widodo as the seventh president of Indonesia (BBC, 2014). Joko Widodo also won the election in 2019, which allowed him to hold the presidency for two terms (Tehusijarana, 2019).

Leadership is a crucial factor influencing education in Indonesia, and the president has the power to influence the direction of the education sector. Joko Widodo has a concern about the high level of corruption, high intolerance, and the tortuous bureaucracy in Indonesia, which

inspired him to launch Gerakan Revolusi Mental (Moral Revolution Movement) (Kemenko PMK RI, 2015). This movement uses the education sector as an essential means to transform Indonesia into a nation that has positive attitudes.

3.2.1 Education in Indonesia

During Dutch colonization, the colonial government did not give sufficient attention to the education of the local people. This government established a three-year public elementary school in 1849 and a teacher training school in 1852 (Cribb & Kahin, 2004). However, these schools could only be accessed mostly by children from the aristocracy⁴ and aimed to train the students for working as civil servants in government offices (Brown, 2003). This style of education was not geared to enlighten the native Indonesian, but rather to produce people who could work for the Dutch colonial government (Ricklefs, 2001; Vickers, 2005).

Some aristocrats who saw that their privilege should benefit all Indonesian people, regardless of their social status, used the media and organizations to provoke the spirit of the local people to grow their intellectual capacity. One of them was Ki Hadjar Dewantara. Later, he became the most influential figure in the Indonesian education sector, and his birthday is commemorated as National Education Day. Ki Hadjar Dewantara actively criticized the Dutch colonial government through his publications, which led to his arrest, and he was sent into exile in the Netherlands in 1913 (Kelch, 2014). During his exile, Dewantara took an education course in which he developed his educational ideas.

Upon his return to Indonesia after his exile, Dewantara developed the idea of creating educational facilities for young people and proposed educational activities for adults, which

⁴ They are the people who are still connected as families with the ruling kings on various islands in the archipelago (Vickers, 2005).

encouraged a spirit to fight for independence through education in the pursuit of a nation-state (Kelch, 2014). He manifested his idea by establishing Taman Siswa (*'Taman'* means playgrounds or places of learning, and *'Siswa'* means students) in July 1922 in Yogyakarta (UST, 2013).

The establishment of Taman Siswa as an educational institution has the goal of contributing to the establishment of an orderly and peaceful society (Dewantara, 1964). He explained that an orderly society could not be achieved when there is no peace, and peace could be achieved when there is social justice as the manifestation of the fulfillment of human rights (Dewantara, 1964).

According to Dewantara, education is an effort to promote the growth of character, mind, or intellectual capacity, and the physical aspect of a child to reach the perfection of life and harmony with their world (Samho & Yasunari, 2010). He summarized his idea of Taman Siswa under five educational principles: freedom, nationalism, culture, humanity, and nature (Yanuarti, 2017). Freedom means that students have the right to develop their creativity and study subjects that suit their interests. Nationalism means that students need to realize that they are part of the nation and that they need to develop their love for their nation; however, they should not disrespect other nations but cooperate with them. Culture means that students need to respect and develop their culture through their education. Humanity means that students should respect the rights of other people and develop cooperative and collaborative work with others. Nature means that students should realize their education as a process that connects them to God, the environment, others, and their inner self.

To achieve his goal in Taman Siswa, Dewantara realized the important role of teachers. According to Dewantara, "teachers' personality is a crucial point to a successful education in

terms of the body, soul/mind, and knowledge” (Dewantara, 1967, in Kelch, 2014, p. 26).

Dewantara then developed a leadership concept for the teachers, known as *Patrap Triloka* (three core values in achieving good performance) (UST, 2013). Dewantara used the progressive education system introduced by Maria Montessori and Rabindranath Tagore to develop this concept (UST, 2013). The three elements in *Patrap Triloka* are *ing ngarsa sung tuladha* (at the front, be a role model), *ing madya mangun karsa* (at the middle, build the confidence), *tut wuri handayani* (at the back, give continuous support). This concept is developed by looking at where teachers are usually standing in a classroom, which is at the front, the middle, and the back of the classroom.

Ing Ngarsa Sung Tuladha, or being a role model, means that teachers are not only delivering their knowledge to students, they also need to be role models. Whether all teachers realized this or not, students observe the attitude and behavior of their teachers and learn from it. In a learning process, students learn and imitate examples given by their teachers. Students will use their teachers’ attitudes and behavior as a model for their own behavior. Teachers should thus always be consciously aware of how they act and behave, not only in the school but also in the broader society, since they are role models for their students.

Ing Madya Mangun Karsa means that teachers are responsible for assisting their students in building their self-confidence. Teachers discover students’ interests and create an environment that can stimulate students’ ideas and initiatives. Teachers work together with students by giving guidance and motivation and encourage them to understand that their ideas and interests are valid and that they are capable of taking initiatives and doing work.

Tut Wuri Handayani means that teachers have the responsibility to give continuous material and moral support to their students to achieve their goals and continue their learning.

Learning is a continuous process, and teachers need to make their students aware that their learning process is not always smooth and will not end after they finish their schooling: it will continue throughout their life.

Dewantara described teachers in *Taman Siswa* with the word '*Pamong*,' a Javanese word that means educator and caretaker. *Pamong* has the role not only of teaching but also of caring about the students (Siswanto, 2014). Teachers function as second parents and can be asked for advice if the students have any problems (Siswanto, 2014). To support teachers in carrying out their duties, Dewantara developed three concepts as a teaching approach, called *Momong*, *Among*, and *Ngemong* (Samho & Yasunari, 2010; Siswanto, 2014).

Momong means teachers care for their students sincerely. Through this caring, teachers help students to nurture good habits. It is explained that the facilitating process is not only through real action but is also combined with a prayer for the students (Siswanto, 2014). Each student has a unique character, and teachers need to have knowledge, skills, and experience necessary to deal with students' characters.

Among means, teachers set an example of the good and the bad. Teachers do not impose an understanding of good and bad on students. Instead, teachers let students, who are independent individuals, build their understanding and decide what is good and bad. Teachers give an example by modeling good behavior through their actions and let the students observe, discuss, and decide.

Ngemong means observing. Teachers observe their students' learning process. Teachers do not intervene and decide what students need to learn, but give independence to students in their learning. However, teachers continuously monitor the students and can take necessary

action if students make poor choices. Teachers observe students' learning process closely so that their learning will not harm them.

Dewantara was chosen as Indonesia's Minister of Education in 1945 after Indonesia declared its independence (Raditya, 2019). The new Indonesian government in 1945 placed education as a top priority for the development of the nation. New educational institutions were built, from elementary to university level, although mostly in Java, including state and private (mostly religious) institutions (Ricklefs, 2001). Ricklefs (2001) asserts that the number of entrants to primary school increased from 1.7 million to 2.5 million between 1953 and 1960. However, approximately 60 percent of students dropped out before completing school (Ricklefs, 2001).

Teachers who worked in schools after Indonesia's independence were mostly involved in the nationalist movement during the era of the struggle for independence, which then influenced their teaching. They developed the strong belief that Indonesia could have a modern national education system if the quality of education was higher, which included higher literacy (Vickers, 2005). The result can be seen as literacy for people over the age of ten increased from 7.4 percent in 1930 to 46.7 in 1961 (56.6 percent in Sumatra, 45.5 percent in Java) (Ricklefs, 2001).

The Ministry of Education (MoE) developed the first school curriculum in 1947 (Nasichuddin, 2017), and its content reflected the situation of Indonesia at that time. Politically, the curriculum changed from a Dutch education model to an Indonesian one (Nasichuddin, 2017). The emphasis of the first curriculum was on the development of the human character. The Indonesian government aimed to build an Indonesian citizen who was independent and proud of the people of an independent nation (Nasichuddin, 2017). The first curriculum was revised in 1952 (Nasichuddin, 2017). In this revised version, the curriculum stated details of school

subjects and ensured that those subjects had a connection to everyday life. The government revised the curriculum again in 1964 and developed an education program called *Pancawardhana* (*Pancawardhana* means five aspects which could improve love or affection) (Nasichuddin, 2017). This program aimed to develop five aspects of students' lives: morals, emotions, creativity, intelligence, and physical development.

Indonesia's political situation changed in 1965 when the government changed from Soekarno's leadership to that of Soeharto. There was a massive expansion in the educational sector during the Soeharto era. Elementary education became the primary focus, with the number of primary school buildings increasing from 65,910 to 146,558 in the period 1973/1974 to 1990/1991 (Cribb & Kahin, 2004). However, the provision of education infrastructure was not followed by an improvement in educational quality, which actually declined during the Soeharto era (Cribb & Kahin, 2004; Ricklefs, 2001). Ricklefs (2001) further explained that "although 57 percent (11.8 million) of 7-12-year-olds were in primary school, that still left about 8.9 million in this group without schooling" (p. 345). Cribb and Kahin (2004) emphasized the "great discrepancy in standards among the regions and between rural and urban areas (with the highest quality education being offered in a few urban centers in Java)" (p. 134).

The school curriculum that developed during the Soeharto era emphasized the intellectual capacity of students. Four national curricula were developed in 1968, 1975, 1984, and 1994 (Nasichuddin, 2017). They aimed to strengthen the knowledge, skills, and physical condition of students. The content of the curriculum also did not necessarily relate to actual life, but preferably on what was the 'right' content for every educational level (Nasichuddin, 2017). Further, schools taught subjects, particularly history and civic education, which described the

history of Indonesia developed by the Soeharto regime and placed the citizen as “the passive recipient of government wisdom” (Vickers, 2005, p. 189).

Teachers also played an essential role in the decline of education in Indonesia. Soeharto used educational institutions to spread government propaganda (Cribb & Kahin, 2004). The government reminded teachers that their central loyalty was to the state and for the national cause (Bjork, 2006). As a result, there was no room for teachers to act as real educators to develop students’ capacity, and they just played their role as government agents who followed the orders of their superiors and taught their students to uphold obedience above all other behavior (Bjork, 2004).

In 1998, Soeharto resigned from his presidency, and decentralization was the highlight of governance in the post-Soeharto era. The once highly centralized government gave power to the local government, and this change affected the education sector. Since 2001, the Indonesian government decentralized the management of education to the district level and promoted school autonomy, which was intended to improve the distribution of quality education (Suratno, 2014). The new role of the MoE is giving guidance, while the implementation of education programs becomes the responsibility of the local governments and the schools (Suratno, 2014).

There were three new curricula developed after the Soeharto era. The first one was in 2004, known as *Kurikulum Berbasis Kompetensi* (competency-based curriculum) (Nasichuddin, 2017). Through this curriculum, the MoE set the competencies and learning outcomes that students had to achieve (Rahdiyanta, 2003). In 2006 the MoE developed a new curriculum, *Kurikulum Tingkat Satuan Pendidikan* (school-based curriculum). This curriculum adopted the decentralization of the education sector. The role of the MoE shifted from giving direction to conducting coordination (Bjork, 2004). The MoE decided the necessary competencies and

standards of competency, and the school had the responsibility of developing it based on the needs and conditions of the school (Nasichuddin, 2017). This decentralization had two contrasting consequences for the education sector. The first was the freedom of educational institutions to decide what was best for the students in their context. However, insufficient assistance from the MoE in the transition period made the situation challenging, particularly for teachers (OECD/ADB, 2015). The MoE expected teachers to be able to perform leadership in schools and act as ‘autonomous educators,’ but the old mindset of teachers as the result of Soeharto’s regime was difficult to change (Bjork, 2004). Teachers were still waiting for direction, and teacher training still used methods that did not encourage teachers to develop their independence (Bjork, 2004; Suratno, 2014).

In 2010, the GoI, under the presidency of Susilo Bambang Yudhoyono, took the education sector in a new direction, by stating the need to implement character education (Kemdiknas RI, 2010). He was concerned with the high numbers of vertical and horizontal conflicts after the fall of Soeharto, the increase of ethnocentrism, and high numbers of corruption cases. Meanwhile, in the education sector, the numbers of students fighting and cheating were high as well (Kemdiknas RI, 2010). In one of his speeches in 2010, Yudhoyono said that character building is vital. He said that Indonesia should be a great civilized nation, which can only be achieved if the citizens of Indonesia have good character, morals, ethics, behavior, and attitude (Kemdiknas RI, 2010). The concern of Yudhoyono became one of the factors that influence the MoE to develop a new curriculum, besides other factors, such as challenges that the future generation should face and competencies needed in the future (Kemdikbud RI, 2014). In 2013, The MoE developed a new curriculum, widely known as *Kurikulum 2013* (curriculum of 2013), which emphasized three aspects: knowledge, skills, and behavior (Nasichuddin, 2017).

3.2.2 Character education

Character education is not a new form of education in Indonesia. As previously mentioned, in the first curriculum developed after Indonesian independence in 1945, the curriculum focused on human character. *Kurikulum 2013*, which focused on character education, was developed under the influence of the thinking of Ki Hadjar Dewantara, who saw education as an effort to promote the growth of character, mind, intellectual capacity, and physical aspects of a child to reach the perfection of life and harmony with their world (Kemdiknas RI, 2010; Samho & Yasunari, 2010).

The MoE never stated that character education in Indonesia is a form of Peace Education (PE). Reflecting on PE theory by Ian Harris (2002), it is said that character education is part of PE, which focuses on individuals. Character education assumes that when children learn and adopt good characters, they will become adults that help contribute to the creation of a peaceful society (Harris, 2002). Another discussion by Doktor (2005) highlighted the lack of a clear definition of character education and PE, which makes it hard to distinguish between them since both share similar content. Based on those considerations, I argue that character education in Indonesia is a form of PE.

Character education, according to the MoE, is education that develops the capability of the students and shapes the characters of the students, as well as the nation (Kemdiknas RI, 2010). There are three goals of character education, which are shaping and developing the potential of students so that they behave morally, culturally, and ethically; strengthening students' characters; and incorporating other nation's cultures and values that are suitable and could support the nation's culture (Kemdiknas RI, 2010). There are eighteen elements of character listed by the MoE to be nurtured in character education: religiosity, honesty, tolerance,

self-discipline, hard work, creativity, independence, democracy, curiosity, patriotism, nationalism, respect for others, friendliness, peace-loving, love to read, environmental sensitivity, social awareness, and responsibility (Widodo, 2018).

Some character elements are related to the list of peace values mentioned in Chapter 2, such as tolerance, respect, environmental sensitivity, and responsibility. However, there are also character elements that in peace education literature are associated with conflict, which are religiosity, patriotism, and nationalism. Religiosity often is associated with inflexibility and intolerance actions conducted by the religion followers towards other beliefs (Brahm, 2005). Meanwhile, patriotism and nationalism often are associated with the superiority feeling compare to other nations and the increase of hatred towards other nations (Oser, Riegel, & Steinmann, 2010)

In its explanation, religiosity, according to the MoE, means practicing religious teachings and developing tolerance and living in harmony with other religions (Kemdiknas RI, 2010). This explanation shows that religiosity is nurtured in the corridor of the culture of peace since it supports tolerance and harmony between different religions. As for patriotism and nationalism, the MoE explains that patriotism means placing the interests of the nation and state above self and group interests, and nationalism means showing loyalty, caring, and high esteem towards language, the physical environment, social, cultural, the economy, and politics of the nation (Kemdiknas RI, 2010). This explanation needs further explanation in order to be understood as ones that support world peace rather than national chauvinism.

On September 6th, 2017, the President of Indonesia, Joko Widodo, issued Regulation number 87/2017 of the President of the Republic of Indonesia that urged efforts to strengthen character education in Indonesia (Setkab RI, 2017). The regulation was issued to place character

education as the main spirit of the education system of Indonesia. It also instructed educational institutions, family, and society to take responsibility for implementing character education (Ompusunggu & Sundaryani, 2017). As a follow up to the Presidential Regulation, the MoE issued a regulation on character education in formal educational institutions, which is Regulation number 20/2018 of the Minister of Education and Culture (Kemdikbud RI, 2018). One of the aspects that are regulated is the role of teachers in strengthening character education. Besides their role as educators, teachers also have the role of connector, protector, facilitator, and catalyzer (Kemdikbud RI, 2017). As connectors, teachers are expected to be able to connect their students to various learning sources that can develop their characters. As protectors, they are expected to assist their students in filtering information to avoid negative influences. As facilitators, teachers are expected to act as a discussion partner for their students. As catalyzers, teachers are expected to identify their students' potential and help them in developing it.

The MoE started the implementation of *Kurikulum 2013* through training the teachers, school principals, and school supervisors. The flowchart of the steps in training for *Kurikulum 2013* is as follow:

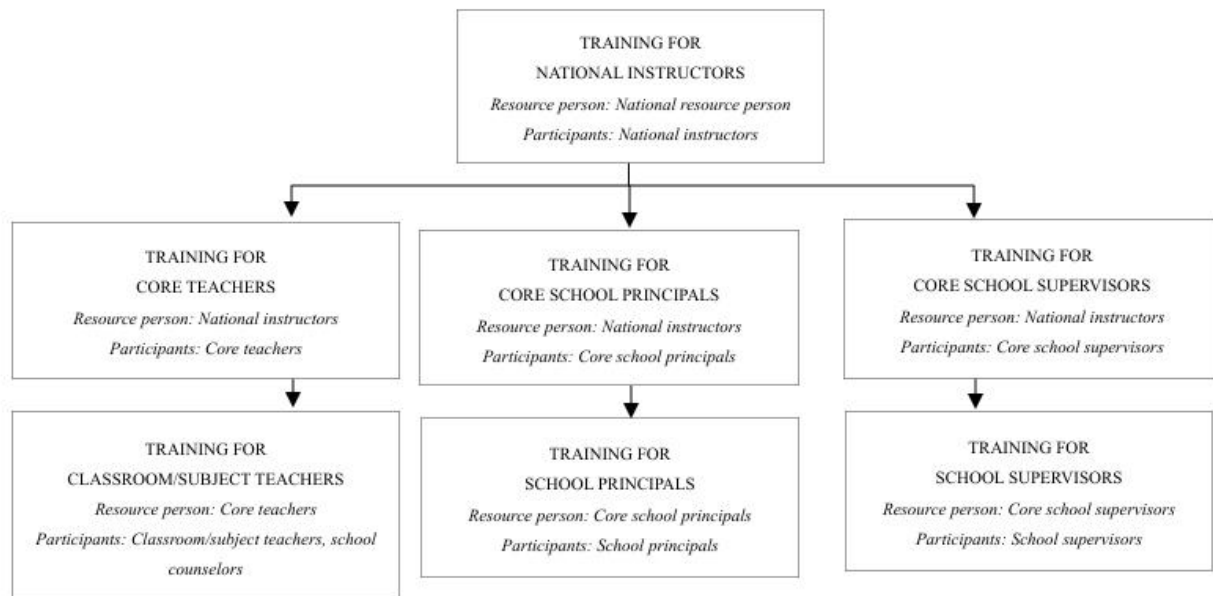


Figure 3.2 Training of *Kurikulum 2013* for teachers, school principals, and school supervisors (Kemdikbud RI, 2013).

Training for national instructors is conducted at the national level, while training for core teachers, core school principals, and core school supervisors is conducted at the provincial level. Training for classroom and subject teachers, school principals, and school supervisors is conducted at the municipal level. Classroom and subject teachers who participated in training at the municipal level are representative of each school in the municipality. They then have the responsibility to disseminate their learning from the training to their colleagues at their school.

There is a challenge with this kind of training. Bjork, in his research on the implementation of *Kurikulum Tingkat Satuan Pendidikan*, that also employed this tiered teacher training, found that this kind of training is based on the assumption (from the MoE officials in

Jakarta) that their plans will be followed by teachers without major difficulty and that teachers will confidently implement the new way of teaching introduced by the MoE (2004). Teachers in schools who are still accustomed to the former teaching methodology from the Soeharto era, which focused on ‘banking methodology,’ were reluctant to carry out their work independently and kept waiting for direction (Bjork, 2004).

Taruna (2019) poses another challenge in teacher training for *Kurikulum 2013*. He criticizes the approach of training from the MoE that frequently uses lecturing style and fewer examples given to teachers, while *Kurikulum 2013* requires teachers’ creativity. He also asserts the importance of school principals in the implementation of *Kurikulum 2013*. Teachers who are already trained need support from the school administration to make the school a conducive environment for implementing *Kurikulum 2013* (Taruna, 2019).

However, the biggest challenge comes from the material developed to train teachers to implement *Kurikulum 2013*. In general, the training material does not reflect a learning process to understand character education. The document on teacher training to implement *Kurikulum 2013* reveals the step by step of the training, as well as all the handout materials for the training. Two of the units of content of the training are on changing the mindset of the teachers and developing a lesson plan. The session on changing the mindset of the teachers is delivered in 90 minutes with the time allocation to discuss the core topic of 60 minutes, and there are 60 slides prepared for this discussion (Kemdikbud RI, 2013). It is hard to understand that the session will run effectively and will be able to provoke discussion to challenge teachers’ mindsets so that they can see the importance of character education when there are so many slides presented at this time. In the session on developing a lesson plan, there is an example of what a lesson plan for *Kurikulum 2013* could look like (Kemdikbud RI, 2013). The example given in the lesson plan

places the teacher as the only source of knowledge and students as passive recipients. The learning activities are highly controlled by the teacher with limited opportunities for students to voice their opinions and needs.

With the design of teacher training for character education provided by the MoE, it is hard to expect that teachers in Indonesia can implement character education effectively, in order to achieve its goals. However, the decentralization of education provides the opportunity for teachers in Indonesia to develop their professionalism in character education with support from their school administrators. Mas Edy Masrur, a teacher at SMA Negeri 1 Bojonegoro (State High School number 1 in Bojonegoro, the Province of East Java), stated that schools have the opportunity to invite experts and conduct additional training on character education that is tailored to the needs of their school (M. E. Masrur, personal communication, June 30th, 2019).

3.3 Aceh

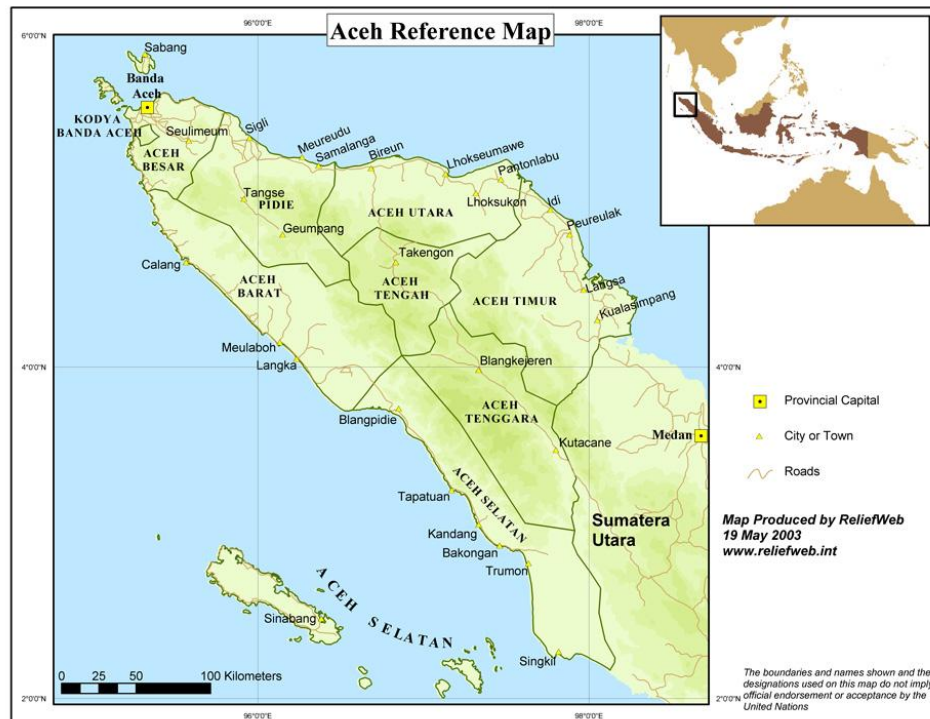


Figure 3.3 Map of Aceh (Relief Web, 2013)

Aceh is a province of Indonesia located on the northernmost tip of the island of Sumatra, and Banda Aceh is the capital of the province. The history of the Province of Aceh began from a small kingdom called the Kingdom of Aceh, located in the northern part of the island of Sumatra. After its unification with the Kingdom of Lamuri, the Kingdom of Aceh successfully expanded its territory by annexing the Kingdom of Daya, the Kingdom of Pidie, and the Kingdom of Pasai, all of which are located in the northern part of the island of Sumatra (Mitrasing, 2011).

Until the early 1900s, the Kingdom of Aceh did not have any connection to regions that are now part of current Indonesia. The Kingdom of Aceh was more closely connected to the Malay Peninsula, many Indian Ocean ports, and major powers such as Britain, Italy, France, and Turkey (Reid, 2006a). The Kingdom of Aceh was well known as the source of various products,

such as pepper, sandalwood, and other spices, and its location in the Malacca Straits made it one of the most important trading ports in the world.

The Kingdom of Aceh at that time was an independent government that opposed the establishment of foreign bases in its territory (Reid, 2006a). It was on March 17th, 1824, when Britain and the Netherlands signed the Anglo-Dutch Treaty or Treaty of London that the destiny of the Kingdom of Aceh changed (NLB Singapore, 2019; Reid, 2005). The treaty was created to solve the territorial and trade disputes between Britain and the Netherlands in the Southeast Asian region, and one of the points of agreement was the control of the whole Sumatra by the Netherlands (NLB Singapore, 2019). After the signing of the treaty, the Netherlands government informed the Kingdom of Aceh that they recognized the Kingdom of Aceh's sovereignty; however, after Britain ceded Sibolga and Natal (two areas that bordered with the Kingdom of Aceh in the south) to the Netherlands, the Dutch started disrupting the Kingdom of Aceh and finally invaded these areas in 1837 (Ibrahim et al., 1991). Since then, the Kingdom of Aceh had to submit to the Dutch that governed the archipelago now known as Indonesia.

As an area that became a route for international trading, the northern part of Sumatra was visited by various traders, which exposed the area to various cultures, one of which was Islam. There are at least five traders that are believed to have brought Islam to Aceh and the rest of Indonesia: from the Arabian Peninsula, China (the Chinese Muslims), Persia, India, and Turkey (Syafriзал, 2015). Those traders interacted with the local people and introduced Islam by different means, such as marriage and education (Syafriзал, 2015). The first kingdom in the northern part of Sumatra that became an Islamic kingdom was the Kingdom of Pasai, which was then followed by other kingdoms in that area that adopted Islam as its major identity, and this has continued until today.

The Portuguese traders who brought Christian missionaries to the eastern part of the archipelago (Maluku Islands) failed to expand their mission to the western part. These traders initiated a trade monopoly in the eastern part of the archipelago. This practice, called resistance from the kingdoms in the archipelago, especially the Kingdom of Aceh, resulted in Christian missionaries failing to enter the western part of the archipelago (Setiyono, 2019).

During Dutch colonization, the Dutch government was hesitant about sending a Christian mission to Aceh, as they realized the strength of Islam in Aceh. In his secret letter, in 1922, to the General Governor in Batavia, the Governor of Aceh, Van Sluys, stated that the political situation in Aceh would be disturbed if there was a mission to introduce religions other than Islam in Aceh (Ibrahim et al., 1991). What the Dutch government did then was to monitor Islamic education (education for the teaching of Islam) so that Acehnese are not influenced to conduct *sabil* war,⁵ as well as to establish public schools to counter Islamic education (Ibrahim et al., 1991).

The struggle to fight Dutch colonization became the factor that united Aceh with the rest of the archipelago. The establishment movement organizations across the archipelago that chose to fight the Dutch colonization reached Aceh and influenced the Acehnese to join them. As a result, more Acehnese attended school and began to follow the new ideal of nationalism that centered on Indonesia rather than Aceh (Reid, 2006a).

One of the influential leaders of Aceh was Teungku Muhammad Daud Beureu'eh. He was the president of Persatuan Ulama Seluruh Aceh (PUSA), the all-Aceh Association of Ulama (Islamic scholars), established in 1939 (Reid, 2006b). Through this organization, he criticized the

⁵ *Sabil* war is a war to defend Islam. Taken from the sentence '*jihad fi sabilillah*' which means conducting maximum efforts to stay in God's (Islam) way (NU Online, 2012). The war against the Dutch in Aceh was not aimed to establish an Islamic state or to fight for Indonesia, but to defend Aceh and Islam as the belief of Acehnese (Reid, 2005).

Uleebalang, the aristocrats and officials supported by the Dutch. Daud Beureu'eh, together with three other ulama, on behalf of the ulama of Aceh, supported the Republic of Indonesia's struggle against the return of the Dutch to Indonesia after the Japanese lost in World War 2 (Alfian, 2006). He was then appointed as the Military Governor of Aceh in 1947 (Sulaiman, 2006).

As part of the effort to gain support to fight the Dutch, Soekarno, the first President of Indonesia after independence, visited Aceh in 1948. Daud Beureu'eh promised the support of Acehnese, and in return, he asked Soekarno to let Aceh implement Islamic law in Aceh (Jo, 2015). Soekarno agreed; however, he did not fulfill his promise. Feeling betrayed, Daud Beureu'eh established a rebel group, Darul Islam/Tentara Islam Indonesia (DI/TII or Indonesia Islamic State/Islamic Army). He stated that DI/TII joined the Negara Islam Indonesia (NII or Indonesian Islamic State) struggle, another rebel group formed by Kartosuwirjo, which operated in West Java (Jo, 2015; Sulaiman, 2006). It was not only the disappointment that Islamic law was not implemented in Aceh that founded the rebellion; the integration of Aceh to North Sumatra Province, which resulted in Aceh losing its power, was the second reason for the rebellion (Reid, 2005). Daud Beureu'eh proclaimed Aceh as a federal state on September 23rd, 1955, and installed himself as its head (Reid, 2005). The rebellion came to an end when the GoI agreed to give autonomy to the Aceh provincial government in religion, custom, tradition, and the education sector, as long as they did not contradict the Law of the Republic of Indonesia, number 1/1957, which regulates the basis of the provincial government (Sulaiman, 2006). Aceh received its status as a *Daerah Istimewa* (Special Province) in 1959 (Pemerintah Aceh, 2014b).

The military approach that was used by the GoI towards DI/TII rebels in Aceh made an Acehnese, Hasan Muhammad di Tiro (Hasan di Tiro), who at that time was working at the

Information Department in the Embassy of the Republic Indonesia at the United Nations in New York, angry (Sulaiman, 2006). He warned the GoI to change its approach to one of dialogue, or he would represent DI/TII on the international stage.

Hasan di Tiro, in his reflection on Indonesia nationhood, thought that a federal state would be more suitable for Indonesia, with its heterogeneous population, than a unitary state (Sulaiman, 2006). His thinking was adopted by Daud Beureu'eh and became the demand for the GoI during the DI/TII rebellion. However, this demand was disregarded, although the Government of Indonesia fulfilled the request to give autonomy to the implementation of Islamic law in Aceh.

Daud Beureu'eh and DI/TII finally surrendered, but Hasan di Tiro refused to surrender and continued his struggle. Under the centralized government conducted by the GoI, Aceh's financial situation depends heavily on Jakarta (Sulaiman, 2006). Aceh's main resources were oil and natural gas, but most of the revenue went to Jakarta. Aceh's provincial government lobbied for ten percent of the oil revenue to be returned to the province, but this attempt failed (Sulaiman, 2006). Jakarta also imposed policies in favor of Javanese culture, as well as centralizing the planning of the school curriculum (Sulaiman, 2006).

The injustice towards Aceh strengthened Hasan di Tiro's struggle. He proclaimed Negara Aceh Sumatra (Aceh Sumatra State) on December 4th, 1976, and named his movement Gerakan Aceh Merdeka (GAM or Free Aceh Movement) (Sulaiman, 2006). He pictured Indonesia as 'neo-colonialist' as if it had transferred colonization from the Dutch (Sulaiman, 2006).

The conflict between the GoI and GAM passed through various stages. Soeharto used a military approach to fight GAM; meanwhile, the GoI under the Presidency of Abdurrahman Wahid and GAM opted for a negotiation facilitated by the Henry Dunant Centre for

Humanitarian Dialogue, and in May 2000 this resulted in a three-month ceasefire agreement (Aspinall & Crouch, 2003). The first negotiation was followed by a series of negotiations and ceasefire agreements with the last agreement, Cessation of Hostilities Framework Agreement, signed in 2002 (Aspinall & Crouch, 2003). However, the peace process collapsed due to the failure of the last negotiation between GAM and the GoI in Japan, in May 2003, as well as continued violence conducted by GAM and the Indonesian Military. Megawati Soekarnoputri, the President of Indonesia at that time, announced the deployment of a military operation in Aceh on May 18th, 2003, following the failure of the negotiations (Aspinall & Crouch, 2003).

Susilo Bambang Yudhoyono, the new President of Indonesia, elected in 2004, initiated another negotiation with GAM. The negotiation was facilitated by the Crisis Management Initiative (CMI) (Kingsbury, 2010). The invitation to the talk was sent by CMI to the GoI and GAM on December 24th, 2004, two days before the magnitude nine earthquake and tsunami that hit the Indian ocean and affected all the western coast of Aceh (Kingsbury, 2010). Hundreds of thousands of people became the victims of these natural disasters, which were believed to be the catalyst for the peace process (Kingsbury, 2010). After a series of talks conducted in Helsinki, Finland, a Memorandum of Understanding (MoU) between GAM and the GoI that ended the conflict was finally signed on August 15th, 2005. A year later, on August 1st, 2006, the Indonesian parliament passed the Law of the Republic of Indonesia, number 11/2006, known as the Law on Governing Aceh (LoGA) (Setneg RI, 2006). This law granted special autonomy for Aceh based on the provisions of the MoU.

3.3.1 Education in Aceh

As a region that holds Islam as its ideology, this religion is the foundation of education in Aceh, and can be traced back to the Kingdom of Aceh era. During that time, educational institutions were already established to teach Islamic knowledge. These institutions were called *meunasah*, and teachers at *meunasah* are called *teungku* (Saifuddin, 2013). *Teungku* has an important role in society. They not only act as a teacher, but their opinions are also considered by the king in making a decision (Saifuddin, 2013).

During Dutch colonization, the Dutch provided education through public schools. However, education was not designed to empower or enlighten Acehnese: it was provided to restrict the Islamic education provided by the religious-based schools managed by the *ulama* (Islamic scholars) (Saifuddin, 2013). The Dutch were concerned that Islamic education would strengthen the spirit of the Acehnese to fight the Dutch.

After joining Indonesia in 1945, Aceh had to follow the educational policy implemented by the GoI. The Aceh provincial government tried to develop Islamic education after Aceh received its status as a *Daerah Istimewa* in 1959, as education is one of the sectors that could be managed by the Government of Aceh as a *Daerah Istimewa*. However, the GoI never responded to the proposal submitted to improve the quality of Islamic education in Aceh, and instead, allocated more funds to develop secular education in the province (Miller, 2006).

During the Soeharto era, with a centralized government, Aceh did not have the independence to develop its own education policy. The Law of the Republic of Indonesia, number 5/1974, on the Principles of Regional Government Administration, affected the autonomy of Aceh (Miller, 2006). Through this law, the governor of the province is appointed by the president, and the governor is responsible for managing the provincial affairs on behalf of the

president. As a consequence, Aceh could not have autonomy for its education policy since all developmental policies needed to be approved by Jakarta (Miller, 2006).

After the fall of Soeharto in 1998, Aceh regained its autonomy through the Law of the Republic of Indonesia, number 44/1999, on the Special Status of the Province of Aceh issued by President B. J. Habibie (Miller, 2006). Through this law, Aceh is authorized to provide supplementary religious material in the Aceh curriculum and to establish an Islamic Education Organization.

During the conflict between the GoI and GAM, the education sector was seriously affected. GAM saw state schools as the place where the GoI brainwashed Acehnese children by destroying Acehnese history and glorifying Javanese history (Schulze, 2006). Educational infrastructure became one of the targets destroyed by GAM during the conflict and was the main strategy of GAM in weakening Indonesia's hold in Aceh (Schulze, 2006). Although at the time, it was not clear who destroyed or burnt school buildings until 2003, over 600 school buildings, and the majority were state schools, were destroyed and burnt (Schulze, 2006).

State schools, as well as teachers who already had status as state civil servants, were seen as the representatives of the GoI (Saifuddin, 2015). The relationship between schools and the general public became challenging. GAM members and people who supported GAM sometimes intimidated teachers. GAM regularly asked state civil servants, including teachers, for money, called *Pajak Nanggroe* (State Tax), (Saifuddin, 2015). Teachers were also sometimes threatened by parents if they did not fulfill their requests regarding their children's education (Saifuddin, 2015). Teachers were even killed. Based on the news in the Jakarta Post on September 13th and 16th, 2002, Schulze (2006) states that "between 1998 and 2002 some 60 teachers were killed, and

200 others physically assaulted” (p. 231). Some teachers were kidnapped as well, while others fled Aceh for safety reasons.

The earthquake and tsunami disaster in 2004 exacerbated the problems for the education sector in Aceh. More than 2,000 school buildings were damaged, and approximately 2,500 teachers and thousands of students died (BRR & International Partners, 2005). Students and teachers who survived the disaster suffered from trauma (BRR & International Partners, 2005).

Emergency schools, emergency education programs, and trauma healing programs were delivered in Aceh by the government, as well as by various local and international organizations as a response to the disaster (BRR & International Partners, 2005). Building new school buildings and training new and temporary teachers became the next step to recover the education sector in Aceh (BRR & International Partners, 2005).

The LoGA, the legal framework to govern Aceh, mentioned in section 3.2., provides the framework for Aceh’s provincial government to act autonomously. Education, as one of the components regulated in this law, becomes the responsibility of the Aceh provincial government. Education in Aceh still needs to be based on the national education system, but it was to be adapted to match the characteristics of Aceh, which is based on Islamic teaching (Setneg RI, 2006).

Following the implementation of LoGA, the new Aceh provincial government issued *qanun* (law) on education in 2008. *Qanun*, Aceh number 5/2008, states that the education system implemented in Aceh is based on the national education system that is modified by integrating Islamic values (Kemenkumham RI, 2008). However, it is not explained what Islamic values mean. In 2014, new *qanun* on education (*Qanun* Aceh number 11/2014) was issued to replace *Qanun* Aceh number 5/2008 (Pemerintah Aceh, 2014a). The new *qanun* revised articles in the

previous *qanun* that were not effective; however, it does not change the essence of education in Aceh, which is based on Islamic teaching. The *qanun* also stated that education conducted in Aceh is in line with the national education system.

In 2018, the Aceh provincial government launched a provincial curriculum called *Kurikulum Aceh Islami* (Aceh Islamic Curriculum) that will be implemented in schools across the province (Baihaki, 2018). The curriculum used in Aceh still refers to Kurikulum 2013 with additional compulsory subjects related to Islam, to give more weight to Islamic teaching. These include *Qur'an* and *hadith* (the main textual sources of knowledge in Islam), *aqeedah* and *akhlaq* (Islamic knowledge and character), *fiqh* (Islamic law), the history of Islam, and Arabic language, besides the integration of Islamic elements in all subjects (Baihaki, 2018). However, in an article written by Zainal, Yusuf, and Jalil (2019), it is said that “until now the curriculum [*Kurikulum Aceh Islami*] has not been implemented” (p.328).

3.3.2 The dynamic of the implementation of peace education in Aceh

Aceh has suffered from violent conflict. Yayasan Pemantau Hak Anak (YPHA or Children's Rights Monitoring Foundation), in their position paper to urge the establishment of PE in Aceh, states that there are children in Aceh who lived during the period of conflict, who have prolonged trauma caused by the conflict, and have a tendency to adopt a culture of violence (2008). Further, the position paper mentions that if trauma in children is not managed properly, they will grow up with this condition, and their personality as adults can be affected (YPHA, 2008).

The Commission for Truth and Reconciliation of Aceh in November 2018 conducted a hearing by listening to 14 witnesses of the conflict in Aceh (KKR Aceh, 2018). The witnesses

report that they are experiencing prolonged trauma and other health issues, job and property losses, and difficulties in accessing economic resources, education, and work (KKR Aceh, 2018).

Although there are people in Aceh who are still suffering because of the conflict and education has the potential to respond to the post-conflict situation, no *qanun* on education mention the need to develop an education program that responds to this need. As part of the Indonesian education system, Aceh implements character education, but this element of education in Aceh is not developed to match the post-conflict situation. The Governor of Aceh, in his speech in 2017, said that character education in Aceh is immersed in Islamic education and is directed to shape students as religious individuals who uphold Islamic teaching (Pemerintah Aceh, 2017).

PE is mentioned by the Aceh provincial government in *Qanun* Aceh number 6/2015 on Badan Reintegrasi Aceh (BRA or Aceh Reintegration Office) (BRA, 2015). Education is one of the sectors handled by BRA, and they have an office that works on the PE issue. However, there is not sufficient information available that explains the task of this office and what has been done by them. The available information on the work of BRA related to PE is seminars held by BRA to socialize the importance of peace education. BRA held a one-day seminar in Banda Aceh on December 12th, 2012, on a PE model that was sensitive to conflict and could prevent violent conflict (Serambinews, 2012). Participants in this seminar included school principals from two cities, Banda Aceh and Aceh Besar, the heads of the education offices of these cities, and representatives from non-government organizations. One of the keynote speakers, Kamarudin Abubakar, said that in 2006 and 2007, there was a move to develop a PE program in Aceh. However, the Aceh education office held the view that that PE in Aceh is not necessary (Bongkar News, 2012). On January 23rd, 2013, BRA held another one-day seminar in Aceh Jaya

on how to integrate PE in the school curriculum (Portalsatu, 2013). This seminar was attended by 160 participants, but no information on who they were was available. Another available source of information is the budget allocation for BRA to conduct Peace Day commemoration activity in 2017, as part of the PE program (AJNN, 2017).

In 2017, the Aceh provincial government launched its 15 priority programs for the provincial development plan 2017-2022, and one of them is *Aceh Damê* (Peaceful Aceh) (Diskominfo Aceh, 2017). *Aceh Damê* is designed to strengthen the implementation of LoGA, and its goal is to accomplish the reintegration process and to build peace values in Aceh society. One of the activities under this program is the integration of PE in the school curriculum, and the key performance indicator for this activity is the percentage of conflict victims who participate in PE (Diskominfo Aceh, 2017). However, no further information is available, and the implementation of the program is unclear.

Although education programs initiated by the Aceh provincial government to respond to the post-conflict situation in Aceh are unclear, there are PE initiatives conducted by institutions outside the government. Those initiatives targeted various groups of members in the society, such as teachers, youth, children, journalists, and women, and are delivered through formal and non-formal means (Baxter & Wibowo, 2010).

Program Pendidikan Damai (PPD or Peace Education Program), in collaboration with UNICEF and the education office of Aceh, developed a PE program in Aceh in 2000 (Ashton, 2002; Baxter & Wibowo, 2010; Husin, 2009). This program developed a PE curriculum with an Islamic perspective for the high school level and was implemented in more than 200 high schools in Aceh (Husin, 2009). This program includes training for teachers before they implement the curriculum. However, it was only teachers of religious subjects that participated

in the training (Husin, 2009). In 2010, when Baxter and Wibowo (2010) conducted a study of the PE program in Aceh, with the study samples in three cities (Aceh Besar, Aceh Timur, and Aceh Jaya), the result was that the PE program conducted by PPD is no longer operating.

In an article written by Zainal, Yunus, and Jalil (2019), based on their study in some schools in Aceh Timur, it is said that during the conflict time, PE was conducted using the PE curriculum developed by PPD and taught as a separate subject. At the time of their study that was conducted in 2017 and 2018, it was not clear whether the PE curriculum is still used by teachers. However, Zainal, Yunus, and Jalil (2019) found that teachers in some schools in Aceh Timur teach PE as a separate subject, through integration with existing subjects, and through extra curriculum activities and school policy enforcement.

In 2010, nine universities in Aceh collaborated to develop a conflict resolution education curriculum (Antaraneews, 2010). There is no teacher training institute involved in this program. The realization of this collaborative work is the development of some subjects related to peace at the university level. Universitas Syiah Kuala, one of the participating universities, developed four subjects offered at their School of Politics, which are the Theory of Conflict and Social Change, Conflict Resolution: Technique and Practice, Conflict Resolution and Peace, and Study on Conflict-Affected Regions (FISIPOL Unsyiah, 2016).

Aceh Peace Generation, a non-government organization, conducted a peace camp for high school students in Aceh, where the participants are introduced to topics such as diversity, human rights, multiculturalism, and the concept of peace and conflict (Baxter & Wibowo, 2010). Peace Brigades International conducted non-formal PE for women, in which the participants participated in training that includes the topic of peace, conflict, and non-violent communication (Baxter & Wibowo, 2010). Save the Children established a program called Aceh Youth

Opportunities for youth who are heavily affected by the conflict (Baxter & Wibowo, 2010). In this program, Save the Children conducted various activities, including training and sports, in which the youth learned how to be active, productive and positive citizens and contribute to the rebuilding and strengthening of community cohesion (Baxter & Wibowo, 2010).

Regarding the PE program for teachers, aside from teacher training for teachers of the subject of religion, conducted by PPD, and character education training for teachers conducted by the education office, there is no available information on a PE program for teachers at the provincial level. The teacher training institutions in Aceh do not include a subject on PE that deals with the post-conflict situation in their curriculum (Zaman, 2016). Despite the lack of peace element in the teacher training program for the pre-service teachers, there is a reluctance to discuss the conflict in Aceh in the classroom among the pre-service teachers. Zaman (2016), who interviewed some pre-service teachers, says that one pre-service teacher thinks that bringing the topic of conflict in Aceh in the classroom has the potential to trigger tension between the school and society, another one thinks that reflecting on conflict experience is personal and better not to share it in the classroom, and another pre-service teacher thinks that the topic is insignificant and irrelevant compared to other topics mentioned in the government curriculum.

Concern on peace education in Aceh
<ul style="list-style-type: none"> • There is the potential of adverse effects caused by the violent conflict on the young generation of Aceh, but the education policy in Aceh has not responded to this problem yet. • The peace education initiative by the government of Aceh has an unclear implementation. • The existing peace education program that involved the government of Aceh is not sustainable. • Teacher training institutions in Aceh are not involved in the peace education initiative. Further, the institutions have not taught peace education, and there are preservice teachers who reluctant to discuss the topic of conflict in Aceh in their teaching activities.

Table 3.1 Concern on peace education in Aceh.

3.4 Summary

This chapter provides information on the context of the research, which is the Province of Aceh in Indonesia. The discussion on Aceh and Indonesia provides a thorough understanding of the relationship between Indonesia at the national level and the Province of Aceh at the local level, especially in the education sector. The national education system is designed and developed to serve all Indonesian citizens. It needs to be able to meet the various needs of all Indonesian citizens who comprise a heterogeneous population. It is also designed and developed to face challenges that need to be solved by Indonesia as a nation.

In 2013 Indonesia implemented a new national curriculum called *Kurikulum 2013*, focusing on character education. Although it is not explicitly stated by the MoE, the content and the aim of character education in Indonesia is in line with content commonly found in PE, which includes nurturing good characters, and so students will be able to participate in creating a peaceful society. *Kurikulum 2013* was developed out of concern for moral problems faced by Indonesia. However, there are challenges in implementing the curriculum, one of which is preparing teachers to teach character education, which introduces the problem of how to provide effective professional development for teachers on character education.

Aceh has had a difficult relationship with Indonesia in the past. The desire of some people to separate themselves from Indonesia brought Aceh into a violent conflict situation where GAM, the separatist group, used armed struggle to aim for its independence. The conflict finally ended with the signing of a peace agreement in 2005. However, the effort to build sustainable peace in Aceh is still in question, especially with the absence of PE in the Aceh education system.

PE still does not receive attention from the government of Aceh. Initiatives conducted at the provincial level in Aceh mostly were sporadic and not sustainable. The teacher training institutions in Aceh do not teach peace education to their pre-service teachers, and there are pre-service teachers who are reluctant to discuss the topic of conflict in Aceh in their teaching activities. However, at the institutional level, there are individual educational institutions that develop their own PE initiatives.

In the next chapter, the literature on teacher professional development for PE will be discussed, and links between teacher professional development and PE will be highlighted. The discussion will locate the research within the area of the PE study.

Chapter 4

Literature Review – Locating the Study

4.1 Introduction

Chapter 3 discussed the context of this research – the province of Aceh, in Indonesia. Aceh experienced violent conflict in the past between the Government of Indonesia (GoI) and a separatist group, Gerakan Aceh Merdeka (GAM/Free Aceh Movement). In addition, it explained the political background, the relationship between Indonesia and Aceh, and particularly the conflict between the GoI and GAM. Further, the chapter provided information on the state of education in the country and province. Indonesia does not include peace education (PE) in the education curriculum; however, the government implements *character education*, which has content and goals similar to PE. Aceh, as a post-conflict society, does not include PE in its education policy issued by the Aceh provincial government. However, there are PE initiatives conducted by non-governmental organizations and individual educational institutions in Aceh.

Focusing on teacher professional development for PE, this chapter discusses available literature on this topic. First, it is important to locate this research within the broader topic of PE. A Venn diagram on teacher professional development developed by Adey, Hewitt, Hewitt, and Landau (2004) is adapted to locate this research. The original Venn diagram has four elements: professional development, educational change, school improvement, and teacher professional development. For this study, two elements are added in this diagram, PE and teacher professional development (TPD) for PE.

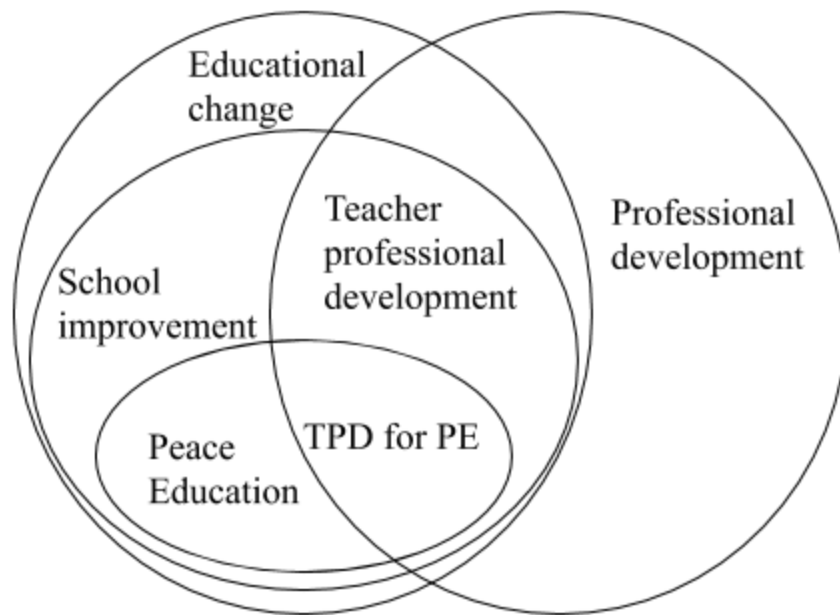


Figure 4.1 Location of the research within a more extensive study.

This chapter is divided into four sections, which are teacher and PE, TPD for PE, school culture and TPD for PE, and the professional learning community (PLC) as the conceptual framework for this study. Teacher and PE inform the position, significance, and role of teachers in PE. TPD for PE focuses on the available literature and theory that discusses efforts to develop the capacity of teachers for PE. The section on school culture and TPD for PE discusses the role of school culture in TPD and the lack of discussion of school culture in the literature on TPD for PE, which then becomes the focus of this research. Meanwhile, the section on the PLC framework will discuss PLC as the framework to understand how a school could be a place for TPD for PE.

4.2 Teachers and peace education

PE has its foundation in the goal of creating a peaceful society, where problems are solved non-violently and constructively, through learning necessary knowledge, skills, and values that will be applied in the learner's life (Counts, 1978; Harris & Morrison, 2013). Schools as the institutions that conduct learning activities might not contribute to the transformation of power inequalities in the society; rather, they contribute to the duplication of inequalities (Apple: 2012, McLaren: 2007).

Dealing with inequalities requires an educational approach that teaches students to think critically about the reality in society and contribute to its transformation (Freire, 2000). PE is the choice of an educational approach that “promotes social progress by educating students to solve problems” (Harris, 2004, p. 9). To understand inequalities, students need to learn by experiencing reality. Carter and Vandeyar (2009) explain that experiential learning is not designed to transmit knowledge of the dominant culture, but to provide opportunities for students to change “cognitive and behavioral norms that sustain violence” (p. 250). It is then the task of teachers to facilitate the learning process by becoming a guide and co-worker with the students and build their understanding rather than being strict disciplinarians delivering rigid sets of lessons (Dewey, 1899 & 1902). Teachers act as agents who help and support the students in their learning process by providing topics, triggering discussion, and accompanying the students in developing their understanding of the topic.

ILO/UNESCO (2016) defines teachers as all those individuals in schools who are in charge of the education of students. Teachers have an obligation to facilitate students' learning processes in developing their personality, their respect for human rights and fundamental freedoms. This document emphasizes that education should be delivered in an environment that

promotes “education to peace and to understanding, tolerance, and friendship among all nations and among racial or religious groups” (ILO/UNESCO, 2016, p. 22). Teachers are thus intrinsically peace educators. To be peace educators, teachers “have to demonstrate a willingness and commitment to develop and try out creative, alternative programs, and strategies for a more peaceful, compassionate, and just world” (Toh & Floresca-Cawagas, 1990, p. 6). Teachers also have the potential to act as agents of peace on a broader scale. Mayton II (2009) states that when teachers have capabilities in PE, they are not only able to educate students but are also involved in addressing and solving problems in their society.

PE scholars agree on the vital role of teachers to deliver PE (Amin, Jumani & Malik, 2019; Harris & Morrison, 2013; Lewis, 1913; Navarro-Castro & Nario-Gallace, 2019; Reardon, 1999 & 2001; Walujo, 2017). Lewis states that if we want to see a significant transformation in the future, it should start with the children, and since children learn about good and bad from an early age, teachers should see their position as providing an excellent opportunity to shape children’s character (1913). Reardon (1999) asserts that teachers are the vital actors for education in formal settings, and they are second only to the family in contributing to shaping children’s character. According to Reardon (2001), “teaching is the most powerful and effective mode of learning” (p. 139), and teachers have multiple roles that include acting as agents of transformation that help their students maximize their potential to contribute to peace.

Harris and Morrison (2013) state that teachers are an important element in PE, and all teachers should be trained as peacemakers. Alongside Lewis’s opinion above, Harris and Morrison (2013) emphasize the importance of training teachers so that they are able to facilitate students’ learning process to become peacemakers. Amin, Jumani, and Malik (2019), Navarro-Castro and Nario-Gallace (2019), and Walujo (2017) point out the power that teachers have in

influencing their students. Students not only learn the lessons that teachers give in the classroom, but they also learn from teachers' behavior, values, and attitudes. Therefore, teachers need to internalize the PE content themselves (Amin, Juman, & Malik, 2019; Navarro-Castro & Nario-Gallace, 2019; Walujo, 2017).

In the discussion on character education in Indonesia, the literature agrees that teachers have an essential role in delivering character education (Matsuri, 2011; Sapa'at, 2012; Wardani, 2010). Wardani (2010) states that teachers are the spearhead of character education since students and society, in general, will always look at teachers' behaviors. Therefore, according to Matsuri (2011), teachers need to think consciously about their actions and their impact on their students. Sapa'at (2012) reminds us that students might learn about skills and knowledge from various sources of information. However, nurturing good character in students in school can only be accomplished by teachers.

Teachers have various roles relating to peace, which are not always neutral. Teachers are political actors (Horner et al., 2015) and have agency (Sayed, 2016). They might become part of the solution, and sometimes become part of the problem. Horner et al. (2015) identified four roles in the literature on teachers in peacebuilding regarding their part of the solution. These roles place teachers as transformative agents, which include teachers as agents of democratization, as agents of healing, peace, and of resistance to inequity.

As agents of democratization, teachers help their students to develop their critical thinking skills and promote the principle of participation. Teachers might bring social justice problems to their classroom and invite their students to practice critique, pose questions, and build constructive solutions (Davies, 2011). This agency will be more effective when the practice

of democracy provides students with an opportunity to influence and improve their school's performance (Kerr, Ireland, Lopes, Craig, & Cleaver, 2004).

As *agents of healing*, teachers provide psychosocial support to their students. This role is significant, particularly in the context of a crisis where humanitarian aid is needed. Teachers often have a close relationship with their students and are seen as significant caregivers for children, besides their parents and family. In this role, however, the psychosocial condition of teachers needs to be checked first, since teachers are affected by the crisis as well (Toros, 2013).

As *agents of peace*, teachers have the responsibility to internalize and practice peace values. They are expected to be role models for students on how to respond to problems nonviolently and to be creative in finding solutions for those problems.

As *agents of resistance to inequity*, teachers raise their students' awareness on issues of inequity and injustice in their society. Teachers use their position as the opportunity to inform their students of the contradictory realities in their society and invite their students to think critically on an issue and provoke creative contributions to respond to it.

Teachers could play the role of socializing social values shared by people in society (Standish, 2015b), and it could affect students' way of thinking (Nakaya, 2018). This role, if not appropriately managed, might be ineffective for peacebuilding, where teachers become perpetrators or part of the problem. Freire (1970) uses the term 'banking pedagogy' for teachers who use a one-way approach in teaching and think that they are the only source of knowledge. This pedagogy will hinder students' capacity to develop their skills for participating in democracy.

Research conducted by Ilham and Handoyo (2013) explains the case of a school in East Java, Indonesia, where teachers employed corporal punishment and bullied their students as well.

Those violent actions were carried out on the pretext of upholding discipline. A teacher who was interviewed explained that they felt pressured to achieve the educational target set by the education office, and they thought that threatening students by using violence would improve students' performance.

Another example is provided by Bekerman and Zembylas (2010). They examine the experience of Palestinian and Israeli teachers regarding the narrative of the Israeli-Palestinian conflict. They show how teachers internalize the narrative about the conflict and identify themselves as perpetrators or victims in relation to others. This internalization affects the position that they have on the conflict and necessarily affects how they teach the topic to their students. Here, Bekerman and Zembylas assert the importance of supporting teachers in dealing with the topic, particularly in developing teachers' critical thinking on issues that affect the teachers themselves directly (2010). Supporting, monitoring, and evaluating teachers learning the process of PE will ensure that teachers are focused on their goals and do not become counterproductive for peace.

4.3 Teacher professional development for peace education

In Chapter 2, it was noted that professional development for teachers is essential. Through professional development, teachers adjust and improve their capacity to obtain knowledge, beliefs, motivation, and skills, which are then be used to improve their work in supporting students' learning (Avalos, 2011; Richter, Kunter, Klusmann, Lüdtke, & Baumert, 2011), as is developing professionalism in PE for teachers (Reardon, 2001; Bjerstedt, 2002; Bekerman & Zembylas, 2014). Furthermore, Reardon (1999) asserts, "the education of teachers may well be the most crucial of all intentional strategies to bring forth a culture of peace" (p. 4).

Lewis (1913) mentions the fact that various violent actions occur outside the classroom and the school, and they influence students' values. The challenge is great, since the time that teachers spend with their students is limited, compared to out of school time. Teachers face a significant challenge in providing learning activities to nurture peace values in their students. Teacher professional development for PE is thus imperative. This professional development requires a specific approach that will allow teachers not only to acquire the knowledge and ability to conduct skills related to PE but, most importantly, to internalize the values of PE (Reardon, 1999). In their argument, Bekerman and Zembylas (2014) state that preparing teachers for PE should go beyond providing teachers with knowledge, skills, and values to promote peace. Teachers should also be prepared to be critical of the situation in their own society, recognizing structural inequalities and violence, and ensuring that this is not brought into their classroom (Bekerman & Zembylas, 2014).

Some characteristics of teachers that need to be nurtured with professional development for PE have been identified. Some PE scholars (Reardon, 2001; Carter, 2008; Brantmeier, 2011; Bajaj, 2015) have made suggestions about these characteristics, summarized as follow:

- *Lead by the motivation to serve the society, locally and globally.* Teachers realize that the nature of their profession is to prepare the future generation of the society. Therefore, they always think comprehensively, connecting the past, present, and future, as well as the local and global, for a better and peaceful society.
- *A reflective individual.* Teachers continuously reflect on their teaching and evaluate how it is affecting their students.
- *Ready to be role models.* Teachers confidently use their personal stories and successes and failures to inspire and motivate students and others.

- *Cultivating inner peace.* Teachers understand that inner peace and mental health are essential and have an impact on peace more broadly. Teachers consciously develop a positive relationship by showing appreciation of students' achievements and giving constructive feedback whenever their students misbehave.
- *Having the ability to perform critical thinking and analysis.* Teachers hold the concept of positive peace firmly as their base concept of peace. They are aware of different kinds of structural and cultural violence in society, and courageously bring this topic into their classroom, encourage their students to be involved in discussing the topic critically, and in analyzing and finding possible solutions to it.
- *Advocating cooperation and collaboration.* Teachers promote cooperative and collaborative work that includes democratic engagement and participation in solving problems and advise the need for individual and shared responsibility. Teachers realize that they are not the source of the answer, but they have the task to encourage discussion.
- *Committed to nonviolence.* Teachers believe in nonviolence and find creative alternative ways to solve problems to avoid violence.
- *Practicing nonviolent communication.* Teachers are aware of how to communicate with others, particularly with their students, practicing active listening, and using dialogue and nonviolent communication with them.
- *Respecting diversity.* Teachers are aware of the diversity that is not limited to ethnicity, culture, and religions, but also the different needs of their students, such as their different styles of learning.

- *Aware of the ecological situation.* Teachers understand that holistic peace also includes awareness of the environment and responsible consumerism. Therefore, teachers also consciously practice and promote environmentally friendly living.
- *Committed to continuous learning.* Teachers realize that they never stop learning since the context they are living in is always changing and that they need to adapt their teaching to the current situation so that they can inform their students more effectively.

Focusing on TPD on PE for inservice teachers, there is a reason that the inservice teachers need to get more attention. Clarke-Habibi (2018) explains the theory of change that is commonly used in PE: good curriculum (C) and adequate training (Tr) will lead teachers to naturally implement PE in the classroom (CI), resulting in attitudinal and behavioral changes (ABC) in students. So if this formula is replicated in a larger audience (N), it will lead to Peace writ Large (PwL). She expresses the formula in this equation:

$$(C + Tr \rightarrow CI = ABC \text{ in students}) \times N \rightarrow PwL$$

(Clarke-Habibi, 2018, p.2).

However, according to Clarke-Habibi, this formula is over-simplifying the situation in real life. The question of the quality and content of each variable arises, as well as the causal link between the variables. Some conditions are not included in this theory, such as family influence and power relations that affect the implementation of the PE program (Clarke-Habibi, 2018).

In her research on how wartime affects teachers, Clarke-Habibi (2018) uses the example of teachers who experienced living in wartime in Bosnia and Herzegovina in the 1990s and participated in a PE program, called Education for Peace. These teachers participated in training for PE; however, they faced challenges in implementing what they had learned. Personally, they

had to manage their inner selves, dealing with the memory of living in wartime and their role as peace educators, which affected their subjectivity towards the conflict. Institutionally, they had to deal with opposing perspectives from their colleagues and authorities on the issues around the conflict, as well as criticism from parents when teachers raised sensitive issues to be discussed in the classroom.

Another example can be seen from research on teachers and the application of PE in Pakistan conducted by Ahmed (2018). He found that the teachers who conducted the PE program lacked quality. This quality problem was caused by three factors: the short training time, which was inadequate; the limited capacity of the PE trainers, and the teachers who participated in the training were originally not well educated or trained to be teachers. Ahmed (2018) suggests a longer-term intervention to deal with the challenges but does not elaborate further on what kind of intervention needs to be developed.

Longer-term intervention is usually associated with a more comprehensive transformation of teachers. According to Diazgranados et al. (2014), capacity building for teachers must involve a transformation in their “mind and heart, thoughts and feelings, awareness and skills, behavior and relationships” (p. 154). In the PE context, teachers’ transformation is essential in influencing the quality of PE programs. For this to happen, TPD for PE needs to be delivered regularly and continuously, which requires support from the school. Another reason for this continuous learning is dynamic changes in society, which requires a flexible response, so students are better able to face new conditions.

Carter (2010) discusses the challenges for teachers in delivering an effective PE program. According to her, there are three main challenges: teachers’ lack of experience, inadequate curricula, and the absence of policy support or guidelines from the government to implement PE.

Carter (2010) uses two case studies of teachers to explain the challenges mentioned above. In the first case, a teacher who has a degree in education and international studies and has experience traveling the world and sees problems faced by different communities wants to teach about consumerism as a topic mentioned in the [Voluntary] Peace Standard. This teacher, however, could not find any consumerism-related book in her school's library, which then made her change the topic for her class. Carter said that in this case, the inadequate curriculum in the school led to the lack of relevant books in the school's library. Further, she added that the lack of a government standard of instruction on that topic contributes to the problem.

In the second case study, a teacher, who was a former Montessori principal, wanted to teach about structural violence after noticing many students in her school suffered from social injustice and other forms of oppression. She realized that her educational training did not equip her with knowledge of structural violence, and there was no resource person available who could provide her with mentorship on the topic. Furthermore, the curriculum in the school did not cover topics related to structural violence. However, with her limited knowledge, she still conducted the lesson, and in the end, felt successful in teaching this topic.

According to Carter (2010), the problems faced by the two teachers above should be addressed by transforming three roots shown in Figure 4.2. Teachers need the education to equip them with knowledge about, skills for, and values that support peace, there should also be school curricula that support peace, and lastly, the government needs to provide a policy on peace education.



Figure 4.2 Roots feeding Peace Education (Source: Carter, 2010, p. 196).

Carter (2010) then reflects on the two teachers in her case study and says that although there are challenges in those three roots, when teachers have efficacy, the challenges can be overcome. This argument seems to simplify the situation. The two teachers featured in her case study started their PE journey with a certain background (traveling around the world and being a Montessori principal), which made it easier for them to internalize PE and possess the efficacy to teach PE.

Looking back at the case study offered by Clarke-Habibi, where teachers experienced living in wartime, and they are suffering from trauma, it is challenging to convince them to learn

PE. Teachers need extensive support to make them realize their potential to be peace educators, then build their efficacy as peace educators. In this case, building experience through formal or non-formal education, providing a peacebuilding-supportive curriculum, and governmental policy for PE may not be sufficient.

The experience of teacher training for character education in Indonesia mentioned in Chapter 3 provides another insight. The GoI already provides the policy, as well as the curriculum. Teachers also received training; however, at the school level, there are still teachers who do not implement character education in their classroom. Teachers lost their efficacy to teach character education for various reasons, which according to Widiastono (2004), including administrative tasks that take most of the teachers' time, the need to accomplish specific quantity targets that force them to put aside the quality element, and the lack of teachers' welfare which results in them seeking additional income and not thinking about improving their capabilities. It shows that another approach may need to be added to support teachers at the school level.

4.4 School culture and teachers professional development for peace education

Sayed (2016) states that teachers need education, support, as well as a policy that will help them to be capable of teaching PE and taking other necessary actions to contribute to creating a peaceful society. The greatest support for teachers needs to come from their closest circle, which is the school.

The literature on TPD asserts the importance of school culture for TPD. This departs from the understanding of school as a 'community of learners' (Barth, 1990). All school members are seen as learners, whether they are students, teachers, school administrators, and staff, and they learn from and work with each other. Hargreaves and Fullan (1992) state that

teachers need support from the people around them, as well as from the system where they are working, in order to develop their capacity. They further say that “the process and success of teacher development depend very much on the context in which it takes place” (Hargreaves & Fullan, 1992, p. 13).

Teachers can develop their professionalism by themselves through reading and conducting self-reflection, for example. However, they can also learn from other people, particularly from their colleagues. Learning with and from their colleagues provides the opportunity of broader and deeper understanding, ensures the sustainability of the learning, as well as providing continuous support and encouragement (Burstow, 2018; Hargreaves, 1992).

A study conducted by Jurasaitė-Harbison and Rex (2010) shows the contribution of school culture for TPD. They state that school culture may contribute positively to informal learning among teachers within a school if the physical and social environment of the school encourages professional interactions; if the school culture explicitly states that collaboration is part of the school’s purpose and process; if teachers and school administrators have a common understanding of the educational policies; if the school provides opportunity to collaborate with actors outside the school; if teachers understand that they can learn informally in the school to improve their professionalism, and the school and government policies are supportive to each other and create a positive environment.

School culture has been seen as one of the important factors contributing to TPD. However, the discussion on the role of school culture in TPD for PE is difficult to be found. School culture discussed in PE is more of a factor that supports students in learning PE and the school as a community. Examples of this argument are seen in the studies conducted by Hantzopoulos (2011), Kwon, Walker, and Kristjánsson (2018), and Smith and Fairman (2005).

Hantzopoulos (2011) studied the impact of institutionalization of critical PE on high school students in New York. In conclusion, she states that “For critical peace education to be most effective in school, it must permeate all aspects of school culture and life and not be relegated to one classroom” (p. 240). Kwon, Walker, and Kristjánsson (2018), in their study on cultural violence in schools in South Korea, state that school culture, through pedagogy, can transform the culture of violence to a culture of peace. Smith and Fairman (2005) assert the importance of connecting the implementation of PE programs to the school culture. They argue that by giving PE credit equal to other subjects, students will take PE seriously.

A study was conducted by Smith and Neill (2006) on improving school effectiveness for peace in Northern Ireland. They did not specifically discuss school culture as an important factor for TPD for PE. However, they admit that school culture is one of the social and structural contextual factors that affect teachers’ beliefs, motivation, confidence, and self-efficacy in PE.

The study that was conducted by Bickmore (2005) may add another insight into the role of school culture for TPD for PE. She conducted research on TPD for peacebuilding citizenship in schools in Canada. In her conclusion, she states that “teachers want and need sustained, dialogic learning opportunities that attend to practical problems and issues” (p. 12). Those opportunities are hoped to be available in their workplace environment; therefore they are able to discuss, try out, critique, and re-discuss their citizenship education work (Bickmore, 2005).

The need for school culture to support TPD is seen in a study conducted by Saito, Do, and Khong (2010). The study is on the experience of a Vietnamese teacher delivering moral education. She created a series of lessons on the impact of the atomic bombs in Japan and implemented it in her class. The result reveals how the teacher faced various challenges, not only in preparing the lesson when she found difficulties in finding information since there were no

available resources in the school, but she also found difficulties in dealing with the emotions caused by the content of the lesson as well because there was no support system for her to open a dialogue. The study concluded that a culture of learning and support among teachers for moral and peace education in a school is needed.

The study above, as well as the study on teachers in Bosnia-Herzegovina by Clarke-Habibi (2018) mentioned in section 4.3, represents the situation of teachers when they are in a school setting. PE deals with a complex situation. In a post-conflict setting, teachers may need to deal with their own trauma or beliefs caused or affected by the conflict before they are able to act as peace educators. In different settings, teachers may need to address their personal concerns when they are teaching sensitive issues. Support for TPD for PE is essential so that teachers can have self-efficacy as peace educators.

Comprehensive support for teachers in developing their professionalism for PE is imperative. PE is a form of education that requires teachers to have an understanding of skills, knowledge, and internalize values related to peace. Skills and knowledge can be transferred through training. Meanwhile, for teachers to internalize values for peace, they need an approach that allows them to digest, reflect, and finally have belief in peace values.

This study uses the concept developed by Carter (2010) of three roots that need to be addressed for TPD for PE, mentioned in subchapter 4.3 as the departing point. Reflecting on the cases above where teachers experience living in wartime or have personal challenges when dealing with difficult topics, those three roots seem are not sufficient to support TPD for PE.

If TPD for PE followed the statement from Diazgranados et al. (2014) mentioned in section 4.3., then it requires more than teacher training, curriculum, and governmental policies. TPD for PE not only aims to give teachers the skills and knowledge to teach peace. It aims to

transform teachers into peace educators who have the skills and knowledge on peace, but more importantly, to enable teachers to internalize peace values and apply them as their way of life. This study then looks at school culture as another root that maybe help teachers in developing their professionalism for PE.

As it has been mentioned at the beginning of this subchapter, school culture contributes to TPD. School culture is created to have an impact on the way school members think and act. When the school culture is designed to support a culture of peace, it is hoped that teachers will enact their professionalism in the corridor of the culture of peace. PE learning is long-term learning, or sometimes, it is described as life-long learning. Therefore, teachers need to be continuously exposed to learn PE so that they can master knowledge and skills, internalize values of PE, and practice it in their personal and professional life (Amin, Jumani, & Malik, 2019).

A school culture that is not managed might become counterproductive for TPD for PE. Some studies warn that schools might promote inequality through their structure and system (Oakes, 2005; Oakes, Wells, Jones, & Datnow, 1997). A school culture that supports the culture of peace is characterized by a democratic relationship among its members, trust and mutual respect, as well as the absence of violence in any form, such as corporal punishment and bullying, and have consequences of wrong behavior through peer mediation and restorative justice (Harber, 2019). This study then wants to explore the relationship between school culture that supports the culture of peace and TPD for PE.

4.5 Professional Learning Community (PLC) as the conceptual framework

A school whose teachers are eager to undertake continuous learning has conditions that support these teachers. The school becomes a place of learning, not only for students but also for teachers and other school members. The concept of a Professional Learning Community (PLC) is used broadly by education researchers and practitioners to describe schools that facilitate teachers' continued learning (Hipp & Huffman, 2001; Hord, 1997, 2004; Wilson, 2016). Through such a community, teachers enhance their professionalism for the benefit of their students.

The PLC concept is chosen as the framework to analyze the data in this research because it provides an understanding of the elements needed to make a school conducive for TPD.

Practices of school culture will be analyzed using the elements of PLC to understand how those practices affect teachers in developing their professionalism, with the focus on their learning for PE.

The PLC concept arose from studies of the influence of the work environment on workers. Rosenholtz (1989), who discussed about teachers, says that in a work environment that provides supports for teachers to continue their learning, teachers were seen to be more committed to their tasks and performed more effectively compared with others who did not receive such support. The support that teachers received included having a network to expand learning, relationships and cooperation with their colleagues, and broader professional roles (Rosenholtz, 1989).

One of the researchers who studied PLC is Shirley M. Hord. She proposes five attributes in a school that enhance its capacity to be a professional learning community: leadership, values and vision, collective learning, peer sharing practices, and supportive conditions (physical conditions and relational conditions) (Hord, 1997 & 2004). In this research, in order to make a

clear distinction between the two parts of supportive conditions, these elements are analyzed separately.

4.5.1 Leadership

In a school where teachers are supported to continue their learning, the role of the school leader is essential. The need for professional development of teachers is not expressed only by the school leader – it may also be proposed by teachers. Teachers could inform their leaders about their need to enhance their professionalism, and together with the school leader, they determine the best way to meet it. In this sense, there is shared leadership between the school leaders and teachers. This collaboration will lead to better teamwork and will work for the benefit of the students (Hoerr, 1996).

Prestine (1993) proposes three essential factors of school leaders who try to restructure their school: a leader in a school that is supportive of teachers' professional development shows their capacity to share power with staff, the capacity to facilitate the need of school staff to enhance their professional development, and the ability to become involved in teacher professional development without dominating. The decision for conducting professional development for teachers is a collective decision made by school leaders and teachers, and the role of school leaders is to facilitate and to ensure teachers' learning process.

4.5.2 Values and vision

Values and vision are the foundation that will direct the school, and it is essential for school members to share common values and vision. According to Hord (1997), "sharing vision is not just agreeing with a good idea; it is a particular mental image of what is important to an

individual and to an organization” (p. 19). By sharing values and vision, teachers focus on students’ learning. They develop their professionalism not only for their personal needs but further, this professionalism is enhanced in order to provide better teaching for their students. Shared values and vision become the binding norms of behavior among teachers in delivering their teaching activities (Hord, 1997).

4.5.3 Collective learning

In a school that is a PLC, school leaders, teachers, and staff are learning and working together in a collaborative way in order to address issues and problems in their school (Louis & Kruse, 1995). They identify issues and problems in the school and find ways to equip themselves with the necessary skills, knowledge, and strategies (Hipp & Huffman, 2001).

Issues and problems that occur in the school are not seen as the responsibility of one individual. They are treated as subjects that should be addressed by school members collectively. Therefore, it becomes a shared responsibility for school members to enhance their capacity. This shared responsibility and collective learning can promote the feeling of a special community, a learning community.

4.5.4 Peer sharing practices

In this element, a school that is a PLC provides opportunities for teachers to learn from each other in the form of sharing experiences. Teachers can learn success and failures from their colleagues in dealing with issues and problems (Hord, 1997). The process can take various forms, including teachers observing their colleagues in their classroom, which is then followed by discussion or in an experience exchange forum.

Hord (1997) noted that the sharing of personal practices is an opportunity for teachers to exchange experiences and not an evaluation process. She called it a ‘peers helping peers’ process (Hord, 1997). Through this process, teachers can gain new ideas, inspired by their colleagues’ experiences, to enhance their own teaching performance.

4.5.5 Physical conditions

Physical conditions of the school influence the readiness of the school to host a PLC. The focus of the school’s physical conditions that support the learning community lies in the physical capability of the school to facilitate teachers to meet and learn. There are various elements of the infrastructure of the school which could influence teachers in their professional development. These include the size of the school, the availability of time for teachers to meet and talk with their colleagues, and the availability of resources for teachers to learn (Louis & Kruse, 1995; Boyd, 1992).

4.5.6 Relational conditions

The attribute ‘people capacities’ highlights the quality of the relationships between teachers that is beneficial in supporting teachers to learn. In a PLC, there is a genuine aspiration among teachers to support each other in their learning process. They are willing to show care, trust, and respect, as well as provide constructive feedback to their colleagues (Hord, 1997; Louis & Kruse, 1995).

A learning community where teachers show support for each other can influence their willingness to learn (Louis & Kruse, 1995). Teachers will feel that they are not alone in their learning process: they understand that they are supported by their colleagues.

The PLC framework can be seen below:

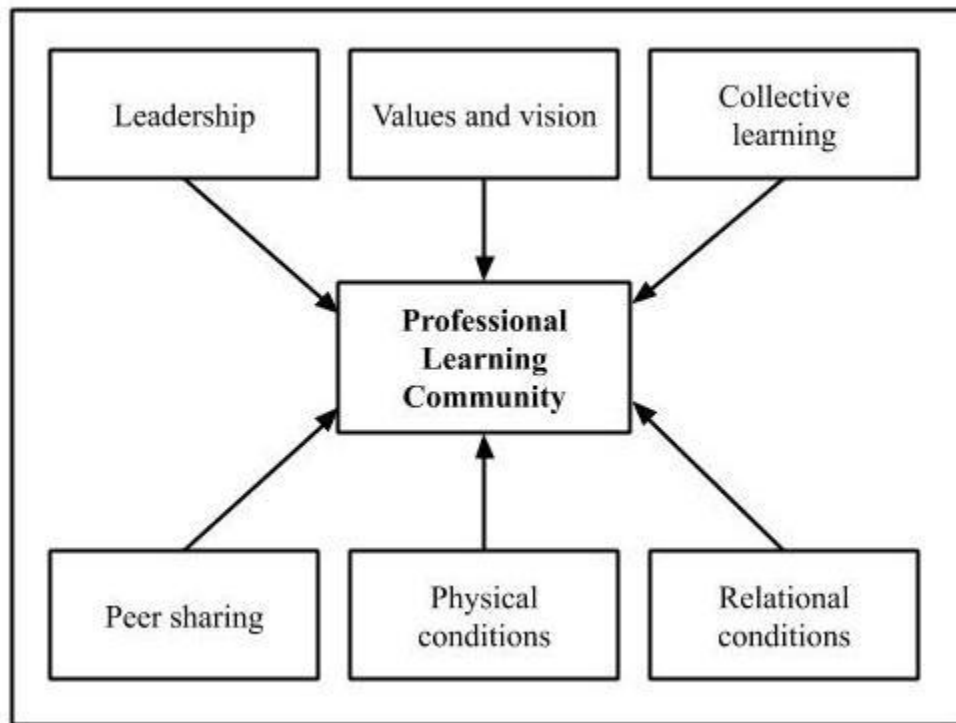


Figure 4.3 Professional Learning Community framework (Adapted from Hord, 1997).

4.6 Summary

Teachers, without a doubt, are vital for the implementation of PE. The literature on teachers and PE shows different roles that teachers can adopt concerning peace and how teachers affect society in these roles. Teachers can support the creation of a peaceful society, yet they can also obstruct peace. Teacher education is, thus, imperative. Education for teachers on PE is designed to provide them with knowledge, skills, and values necessary for PE so that they can teach and help their students transform to be members of society who can participate in peacebuilding efforts locally and globally.

Inservice teachers need continuous support for PE. Teachers living in post-conflict societies need to have the opportunity to deal with their trauma and build their belief in peace-

related concepts before they can perform as peace educators. This continuous and long-term process needs a supportive environment, which allows teachers to participate in constructive dialogue and start internalizing peace values.

Most literature on TPD for PE focuses on formal and non-formal education programs, such as workshops and training. Carter (2010) adds two other factors that, according to her, are important for TPD for PE – curriculum and governmental policies. Meanwhile, in the broader literature on TPD, there is another factor vital for TPD, which is school culture. According to the literature on TPD, school culture provides a space for teachers to engage in collaborative learning with their colleagues. It ensures the sustainability of the learning, as well as providing continuous support and encouragement to learn.

A school culture that provides the opportunity for teachers to develop their learning and professionalism could be viewed by using the PLC framework, a framework that understands school as a professional learning community. This framework provides six attributes (leadership, values and vision, collective learning, peer sharing practices, physical conditions, and relational conditions) that affect schools as a professional learning community. With the alignment of the PLC framework with the topic of this study, it is determined that the PLC framework becomes the conceptual framework to analyze data gathered for this study.

4.6.1 The aperture of attention in this study

This study explores the relationship between school culture and TPD for PE in post-conflict Aceh. School ‘culture’ might have two contradictory roles for PE. School culture might be counterproductive for TPD for PE when it promotes inequality, and teachers who *have* been trained for PE may not be able to implement PE effectively in their school. Moreover, school

culture might influence teachers and make teachers reluctant to implement PE. On the other hand, a school culture that supports PE may act as a framework for teachers to learn, practice, strengthen, and reflect on the knowledge, skills, and values of peace. School culture may provide the necessary support for teachers to develop their professionalism for PE in various ways.

In the next chapter, the discussion will move from the nexus of teaching PE and teaching PE post-conflict to the methodology utilized in this social scientific study. It will provide information on how this research was conducted in order to support the argument introduced above, and the rationale for utilizing a qualitative case study to address the research questions, which are,

RQ1. How do teachers perceive the practice of their school culture concerning TPD for PE?

RQ2. How is the practice of school culture related to TPD for PE similar or different among the three schools?

RQ3. What is the nature of a school culture that supports TPD for PE in post-conflict society in Indonesia?

All the questions above are to be answered using the PLC framework with its six attributes, which are leadership, values and vision, collective learning, peer sharing practices, physical conditions, and relational conditions. The next chapter also will explain and extrapolate the research design employed.

Chapter 5

Research Methodology

5.1 Introduction

This chapter explains the details of the research methodology. It includes an explanation of the chosen methodology, its philosophical background, as well as an explanation of the methods employed in the research. This chapter also explains the research design and procedures, which includes the setting and participants, the procedures for collecting and analyzing data, procedures to ensure validity and reliability, and the ethical considerations underlying this research.

Before going further, the process of gathering the findings from the data will be explained. The data that was first collected from the teachers surveyed were aimed at understanding the teachers' individual processes in learning PE. The teachers' responses were extensive, including the learning that they acquired from their family, the education that they undertook before working as teachers, and the influence of the school where they are working now.

At this point, a key preliminary finding was unearthed: the role of the *school* in influencing teachers' learning PE dominated the responses. Afterward, a literature review on the role of the school in influencing teachers in learning PE was conducted, and as stated in Chapter 4, the discussion on the topic in the academic literature is very limited. With the consideration that this research intends to provide a reminder to schools as well as education officials about the role that schools could take in supporting teachers in learning PE, this research refined its focus to the practice of school culture.

The previous Chapter (4) presented a discussion on teacher professional development (TPD) for peace education (PE) in the literature. The literature revealed a lack of discussion on TPD for PE, although it is agreed that teachers are a vital instrument in implementing an effective PE program. The available discussion on TPD for PE explains three elements that must be dealt with: teacher experience with peace competencies, school curricula, and governmental policies to support PE (Carter, 2010). However, these three elements may not be sufficient to support TPD for PE.

Teachers in post-conflict societies face complex challenges. The experience living in wartime may affect teachers' lives, which then affects their understanding of their potential role as peace educators. Expecting teachers to act as peace educators requires a supportive environment, particularly from the school.

Reflecting on the TPD literature in general, there is another element that contributes to TPD, which is school culture. Hord (1997) identifies a framework for a school culture that supports educational change and improvement, called a professional learning community (PLC). In this framework, there are six elements needed to create a supportive environment for teachers; leadership, values and vision, collective learning, peer sharing practices, physical conditions, and relational conditions. This research adopts this framework to understand the relationship between school culture and TPD for PE. Teachers' perspectives on the practice of school culture concerning TPD for PE becomes the focus of this research, specifically examining the perspectives of teachers who are working in schools in post-conflict societies.

A set of questions, as stated in Chapter 1 to achieve the objective of this research, will be answered by applying a qualitative methodology that employs a multiple case study inquiry. The questions are:

RQ1. How do teachers perceive the practice of their school culture concerning TPD for PE?

RQ2. How is the practice of school culture related to TPD for PE similar or different among the three schools?

RQ3. What is the nature of a school culture that supports TPD for PE in post-conflict society in Indonesia?

All the questions are to be answered in terms of six attributes of the PLC framework, which are leadership, values and vision, collective learning, peer sharing practices, physical conditions, and relational conditions.

To respond to the questions above, this research uses a constructivist worldview as its paradigm and qualitative case-study methodology. Further explanation, including the research design, is presented in the following sections.

5.2 Constructivist worldview as the research paradigm

The constructivist worldview informs the philosophical foundation of this research. This view sees reality or truth as having various interpretations and constructed by individuals in groups. Elliott, Kratochwill, Cook, and Travers (2000) define constructivism as a learning approach that holds that knowledge is actively constructed by individuals, and their experiences determine their reality. According to McLeod (2019), there are five principles of the constructivist worldview:

- *Knowledge is constructed, rather than intrinsic, or passively absorbed.* Individuals build new knowledge on the foundation of their previous knowledge.

- *Learning is an active process.* Individuals actively modify their existing knowledge or build entirely new knowledge based on their new learning experiences, give meaning to their learning process, and construct new knowledge.
- *All knowledge is socially constructed.* Individuals conduct their learning process as a social activity. The process of giving meaning to their new experiences is influenced by the interaction with other people and their environment.
- *All knowledge is personal.* This principle seems contradictory to the previous principle. However, it explains that although the learning process may be influenced by external factors, it is individuals who decide the meaning they want to give to their new experiences.
- *Learning exists in the mind.* The knowledge that is produced by individuals exists in their minds: it does not have to match reality. When new experiences and information arise, the learning process occurs again, and individuals update their knowledge.

This research explores teachers' understanding of their learning process in developing their professionalism for PE, particularly related to the practice of their school culture. The constructivist worldview encourages participants to discuss various meanings of their experiences. Therefore, the questions posed to them are broad and allow them to construct their own meanings of a situation (Creswell, 2014).

By examining perceptions, practices, and circumstances of school culture related to their professional development process for PE, the definition of school culture, as communicated in Chapter 2, underlines the transformation process of the school members so that they will think, act, and learn based on the values, beliefs, and attitudes expected by the school. School members in this research refer to students, teachers, and school staff and management. Understanding

school members' transformation process is only possible if research captures the experience of school members in their natural environment.

All teachers have their own learning processes regarding PE, influenced by various factors: their childhood experience, family and educational background, and the practice of the school culture where they are working. By posing broad questions, as well as questions that focus on the practice of the school culture, this research attempts to understand teachers' learning process for PE and its complexity. As a result, this study can explain the relationship between school culture and TPD for PE in post-conflict Aceh, Indonesia.

5.3 Qualitative as the type of data

There are three types of data for conducting research: *quantitative data*, *qualitative data*, and *mixed methods or pragmatic data*.

Quantitative research is an approach focusing on quantification data and analysis (Bryman, 2012). This approach examines the relationship among variables in theory. The variables are measured using research instruments to produce numbered data, which then are analyzed using statistical procedures (Creswell, 2014). The result of quantitative research is a description of the cause-effect phenomena to prove whether the theory is correct or needs adjustments (Bloomberg & Volpe, 2019).

Lochmiller and Lester (2017) define *qualitative research* as research that “encompasses multiple methodologies and methods that typically seek to understand social life as it unfolds in its natural environment” (p. 93). Qualitative research tries to explore and understand the meanings of a social or human phenomenon that is constructed by individuals or groups in a specific context (Creswell, 2014). It aims at describing and clarifying experiences of the research

subjects and developing an understanding of the meaning of their experiences (Polkinghorne, 2005; Schwandt, 2007).

Mixed methods (pragmatic) is an approach that combines data collection methods, both quantitative and qualitative, in a single study or a series of studies on the same phenomenon (Leech & Onwuegbuzie, 2008). This approach assumes that combining both quantitative and qualitative approaches will provide a better understanding of the phenomenon. It is usually applied in complex research situations that involve various layers of comprehension and need multiple techniques to analyze data (Bloomberg & Volpe, 2019).

As the epistemological foundation of this study is constructivist—viewing reality or truth as having various interpretations constructed by individuals—this research will employ qualitative methodology to unearth such perceptions and perspectives from teachers in post-conflict Aceh in three schools. As the research questions of this study require interpretive data, qualitative research is the required approach to achieve the objective of this research. Key characteristics of qualitative research are: the data is collected in a natural setting where the participants experience the phenomenon; the researcher collects the data themselves through various methods; the data come from multiple sources; it involves inductive and deductive data analysis; it relies on the meanings constructed by the participants; the research process is emergent; it shows the reflectivity of the researcher, and tries to show the phenomenon holistically (Creswell, 2014).

Focusing on the individual meaning developed by teachers on their TPD for PE process concerning the school culture, this research does not attempt to state that school culture is a factor that needs to be present in the TPD for PE. It attempts to explain teachers' experience of and perspectives on their learning process to develop their professionalism for PE, with a focus

on how the practice of the school culture interacts with their learning process for PE. It is hoped that this research will provide a holistic understanding of the interaction between school culture and teachers in developing their professionalism for PE.

5.4 Case study methodology within qualitative research

There are different methods of inquiry within qualitative research, such as case study, narrative inquiry, action research, ethnography, grounded theory, and phenomenology. Every inquiry takes a particular path regarding research design and methods (Bloomberg & Volpe, 2019). To choose the type of research inquiry, Bloomberg and Volpe (2019) suggest several factors to be considered, including ideology and theory, the focus of interest, the degree of interaction between researcher and participants, and participants' role in the research. The focus of interest of each method of inquiry mentioned above could be presented in the following table:

Focus of Interest					
Case Study	Narrative Inquiry	Action Research	Ethnography	Grounded Theory	Phenomenology
Indepth exploration and analysis of a social phenomenon (or multiple phenomena)	Exploring the meaning of individuals' experience through their story	Finding effective solutions to complex problems	Describing and interpreting the culture of a group through the lens of the group members	Generating a theory that is emerged from data in the field	Understanding the essence of people's experience on a phenomenon

Table 5.1 Contrasting focus of interest of six qualitative methods of inquiry (Source: Bloomberg & Volpe, 2019).

This research is designed to study a social phenomenon, which is the practice of school culture that supports TPD for PE in a post-conflict society. Further, this research aims to provide a detailed and indepth description of the culture of particular schools, particularly the discussion

of teachers' experience in interacting with the school culture in developing their professionalism for PE and understanding the elements that enhance, and those that hinder, the potential for school culture to support TPD for PE. Considering the research problem that was stated in Chapter 4, as well as the research objective as it was stated above, the case study was chosen as the methodology for this research.

A case study is a research inquiry used to develop an indepth analysis of a research subject. Doing case study research is preferred when the main research questions are “how” or “why” questions, a researcher has less or no control over behavioral events, and the study focuses on a contemporary phenomenon (Yin, 2014). Merriam (1988) defines a qualitative case study as “an intensive, holistic description and analysis of a single entity, phenomenon, or social unit” (p. 16). Further, Merriam (1998) states considerations that might be useful for deciding to use the case study as the research inquiry, which is if the study intends to provide the most convincing interpretation of a phenomenon, and when the study wants to explain the uniqueness of a phenomenon.

Although this research will involve explanations from teachers regarding their perception of the practice of the school culture in their school, the focus of this research is on the practice of the school culture. The intention of this research is not to understand the meaning of teachers' experiences in the practice of the school culture. Therefore, a phenomenological study is not suitable for it. The case study methodology is a more suitable one since this research aims to provide an indepth description of the effect of the practice of a school culture that supports peace towards TPD for PE.

5.5 Research design

This research begins at the point of generating an understanding of teachers' perspectives on how the practice of school culture interacts with TPD for PE. A multiple case study is chosen as the design because three schools in Aceh were identified as having a school culture that supports PE, and because, according to Herriot and Firestone (1983), the evidence from a multiple case study is often considered more convincing and thus more vigorous.

5.5.1 Setting

The process for data collection began by selecting schools as the worksite of this research. The main criterion for a participating school is that it has a clear stance on peace, which should be evident in the school's vision and mission statements. This component is posed as the main criterion, based on the argument of Fisher, Frey, and Pumpian (2012) that school culture develops and grows to align with the school's vision.

As mentioned in Chapter 3, Aceh was chosen as the research site due to the fact that Aceh, as a post-conflict society, suffered from armed conflict between the Government of Indonesia and Gerakan Aceh Merdeka (GAM/Free Aceh Movement). Further, the researcher already knows three private schools in Aceh whose vision and mission are explicitly related to peace, which are Sekolah Sukma Bangsa (SSB) Pidie, SSB Bireuen, and SSB Lhokseumawe. However, an internet search was also conducted to find other schools in Aceh that have a similar vision and mission. The focus was on the vision and mission of schools in Aceh that are available on the internet. The result is that no other school besides the three already identified in Aceh has an explicit stance on peace.

These three schools are managed by a foundation, Yayasan Sukma, and implement the same school vision and mission. They also have a system to manage conflict in the school, called Manajemen Konflik Berbasis Sekolah (MKBS/School-Based Conflict Management), which influences their school culture as well. These three schools are not new to me. I was invited by Yayasan Sukma to give a session on PE for their teachers in 2012. In 2017 I was invited again to conduct a needs assessment on PE in them. This established relationship is an advantage in terms of gaining trust from the schools, as well as from the teachers who will be the participants.

Although the three schools are under the single management of Yayasan Sukma, each school has unique features that distinguish it from the others, allowing them to be treated as separate case studies. The unique feature of each school is autonomy to develop its operational strategy to respond to the characters of the school members, as well as the context where the school is located. Pidie is a city whose society holds Islamic virtues firmly, and SSB Pidie uses a relatively strict approach as an operational strategy to meet with the people's character. People in Bireuen are more diverse since it is located at the junction between the coastal and mountain areas of Aceh, where the ethnicities and characters of the people from these areas are diverse. SSB Bireuen uses a moderate approach to respond to the diversity of its people.

In contrast, SSB Lhokseumawe accommodates students who come from Lhokseumawe, a small city whose people have a more urban character due to the presence of the liquid gas fertilizer industries in the city. That situation means that people in Lhokseumawe are more diverse, particularly with the presence of people from outside Aceh who work in those two industries. SSB Lhokseumawe uses a relatively open approach as an operational strategy to manage the school.

I also have another advantage in understanding the context. I worked and lived in Aceh from 2008 to 2009, particularly in Lhokseumawe where SSB Lhokseumawe is located. My work also required me to frequently visit Pidie and Bireuen, two other cities where the two other schools are located. I thus have familiarity with the social context of the location of this research.

In order to gain permission to conduct my fieldwork in these three schools, I contacted Victor Yasadhana, the education director of Yayasan Sukma, before I went to Aceh. I explained to him the purpose of the research and its design. Yasadhana gave a verbal permit to conduct this research and even allowed me to stay in the school's guesthouse located in the school compound for the duration of the fieldwork. The details of each school will be explained in Chapter 6, 7, and 8.

5.5.1.1 Background of the schools

This section is sourced from a book titled *Manajemen Sekolah Efektif – Pengalaman Sekolah Sukma Bangsa* that presents the principles and background of the three schools under review (Baedowi et al., 2015). The book was written by members of Yayasan Sukma, school leaders, and teachers and explains the historical background of the schools, their experiences in establishing the schools, teachers' experiences, including the school culture and its practice.

Aceh was devastated by a magnitude nine earthquake, followed by a tsunami on December 26th, 2004. Various forms of humanitarian assistance were provided to help the province, one of which was a fundraising program conducted by Media Group, a media company in Indonesia. Media Group has a foundation, Yayasan Sukma, that would manage funds and use them to help Aceh through the development of education (Yayasan Sukma, n.d.). The result of

this initiative was the establishment of three schools dedicated to peace education (Baedowi et al., 2015). Those same three schools comprise the research sites of this doctoral case study.

During foundational discussions about establishing the schools, it was agreed that assistance should not only target the earthquake and tsunami victims but also people who were affected by the armed conflict between the Government of Indonesia and GAM (Baedowi et al., 2015). These two groups—earthquake and tsunami victims as well as conflict-affected people—became the target populations of a new school system. As mentioned in *Manajemen Sekolah Efektif – Pengalaman Sekolah Sukma Bangsa*. “...the effects of the conflict turned out to be very deep in the children in Aceh... It means, besides [helping] the earthquake and tsunami victims, SSB must be able to accommodate the conflict victims as well” (Baedowi, 2015 et al., p. xviii).⁶ Further, in addition to meeting the education needs of the community, the book, *Manajemen Sekolah Efektif – Pengalaman Sekolah Sukma Bangsa*, communicated the initiative of school leaders to facilitate future nonviolence:

Education [in this school] requires appropriate capacity and management software, which not only aims to reduce conflict but to seek preventive and pre-emptive efforts that are able to empower the education community and society to no longer use violent means in voicing aspiration (Baedowi et al., 2015, p. 4).⁷

⁶ The original text is in Bahasa Indonesia, “...efek dari konflik ternyata membekas amat dalam di relung jiwa anak-anak Aceh... Ini artinya selain ada begitu banyak korban gempa dan tsunami, SSB juga sedapat mungkin harus dapat mengakomodasi korban konflik.”

⁷ The original text is in Bahasa Indonesia, “Penyelenggaraan pendidikan, oleh karena itu, mensyaratkan kapasitas dan *software* pengelolaan yang tepat, yang tidak hanya bertujuan untuk meredam konflik tetapi lebih jauh merupakan upaya-upaya preventif dan pre-emptive yang mampu memberdayakan komunitas pendidikan dan masyarakat pada umumnya untuk tidak lagi menggunakan cara-cara kekerasan dalam beraspirasi.”

Furthermore, the roots of the new school culture considered the prospect of future conflict in Aceh and used the recognition to work towards prevention. It is said in the book, *Manajemen Sekolah Efektif – Pengalaman Sekolah Sukma Bangsa*,

The political conflict that happened in Aceh, in this context, is understood as part of the historical dialectics that could happen in other areas in Indonesia as well. These dialectics need to be understood as a reality that gives a lesson-learned to establish a just, humane, and dignified society” (Baedowi et al., 2015, pp. 7-8).⁸

The local governments of three cities (Pidie, Bireuen, and Lhokseumawe) in Aceh were willing to provide land to build school compounds (V. Yasadhana, personal communication, June 22nd, 2018). The new school compounds consisted of an elementary, a junior high, and a senior high school where students from different levels can interact with each other. These schools are also mixed-gender schools. At first, as part of an assistance scheme, all students enrolled in the first year of the school’s establishment (at either primary, junior or senior high level) receive a full scholarship from Yayasan Sukma. Since 2009, the schools were accepting self-funded students. However, many students receive partial financial support from the school, creating a diverse community of students.

Yayasan Sukma created the vision, mission, and objectives for the schools. All three schools share the same vision, mission, and objectives.

⁸ The original text is in Bahasa Indonesia, “Konflik-konflik politik yang terjadi di Aceh, dalam konteks ini, dipahami sebagai bagian dari dialektika historis yang juga bisa terjadi di wilayah mana pun di seluruh Indonesia. Dialektika tersebut bahkan dipahami sebagai realitas yang memberikan pembelajaran bagi dinamika kehidupan sosial yang lebih adil, manusiawi, dan bermartabat.”

Vision

The vision of the schools that is mentioned in the Blueprint Sekolah Sukma Bangsa is to “create a positive and sustainable educational environment for learning citizens to improve the quality of human resources who have skills, academic and noble abilities” (Baedowi et al., 2017, p. 12).⁹

According to Yasadhana, the word ‘positive’ covers a broader meaning, including peace (personal communication, June 22nd, 2018). The use of the term ‘learning citizens’ instead of ‘students,’ according to him, is to show that the schools are places for all the school members – students, teachers, school staff, as well as parents and foundation members – to learn (V. Yasadhana, personal communication, June 22nd, 2018).

Mission

Four key points are stated in the schools’ mission blueprint:

1. Creating learning spaces that are able to develop the potential of the learning citizens that are independent, open, and productive.
2. Developing a research culture, scientific publications, and facilitating scientific activities that can enlighten the learning citizens and the progress of world civilization.
3. Developing networks and cooperation with various parties in order to increase institutional capacity.

⁹ The original text is in Bahasa Indonesia, “Menciptakan lingkungan pendidikan yang positif dan berkelanjutan bagi warga belajar untuk meningkatkan kualitas sumberdaya manusia yang memiliki kemampuan akademis, terampil, dan berakhlak mulia.”

4. Advocating education and community empowerment services to create a culture of peace (Baedowi et al., 2017, p. 12-13).¹⁰

Objectives

Five key objectives:

1. Forming an independent, intelligent, and civilized learning community.
2. Developing students' abilities in mastering the fields of science, technology, and socio-cultural, having social sensitivity, being independent intellectually, emotionally, and spiritually.
3. Implementing transparent and accountable school management.
4. Encouraging community participation in the administration of education and learning (community-based learning).
5. Building educational innovation development centers for the surrounding schools (Baedowi et al., 2017, p. 13-14).¹¹

The schools' vision, mission, and objectives become the primary reference for any activities conducted in the schools, including the school culture that the schools wish to establish.

¹⁰ The original text is in Bahasa Indonesia, "1. Menciptakan ruang pembelajaran yang mampu mengembangkan ragam potensi warga belajar yang mandiri, terbuka dan produktif. 2. Mengembangkan budaya riset, publikasi ilmiah dan memfasilitasi kegiatan ilmiah yang mampu memberikan pencerahan bagi warga belajar dan kemajuan peradaban dunia. 3. Mengembangkan jejaring dan kerjasama dengan berbagai pihak dalam rangka peningkatan kapasitas kelembagaan. 4. Melakukan advokasi kependidikan dan pelayanan pemberdayaan masyarakat untuk mewujudkan budaya damai."

¹¹ The original text is in Bahasa Indonesia, "1. Membentuk komunitas belajar yang mandiri, cerdas, dan berkeadaban (*civic values*). 2. Mengembangkan kemampuan siswa menguasai bidang sains, teknologi dan sosial budaya, memiliki kepekaan sosial, berkepribadian mandiri secara intelektual, emosional dan spiritual. Menerapkan manajemen sekolah yang transparan dan akuntabel. 4. Mendorong peranserta masyarakat dalam penyelenggaraan pendidikan dan pembelajaran (*community-based learning*). 5. Membangun pusat pengembangan inovasi pendidikan untuk sekolah-sekolah di sekitar sekolah Sukma Bangsa."

5.5.1.2 School culture

In Chapter 2, school culture was defined as a set of values, beliefs, and attitudes, as well as written and unwritten rules created by the school management to construct the way school members think, act, and learn. In these schools, the school vision, missions, and objectives become the primary reference for establishing the school culture. The book *Manajemen Sekolah Efektif – Pengalaman Sekolah Sukma Bangsa* mentions two sets of concepts that were adopted by the schools as the basis of their culture: the 5Ss, and the 4NOs (Baedowi et al., 2015).

5S

The 5S is a concept that includes five words: *Senyum*, *Sapa*, *Salam*, *Sopan*, and *Santun*.

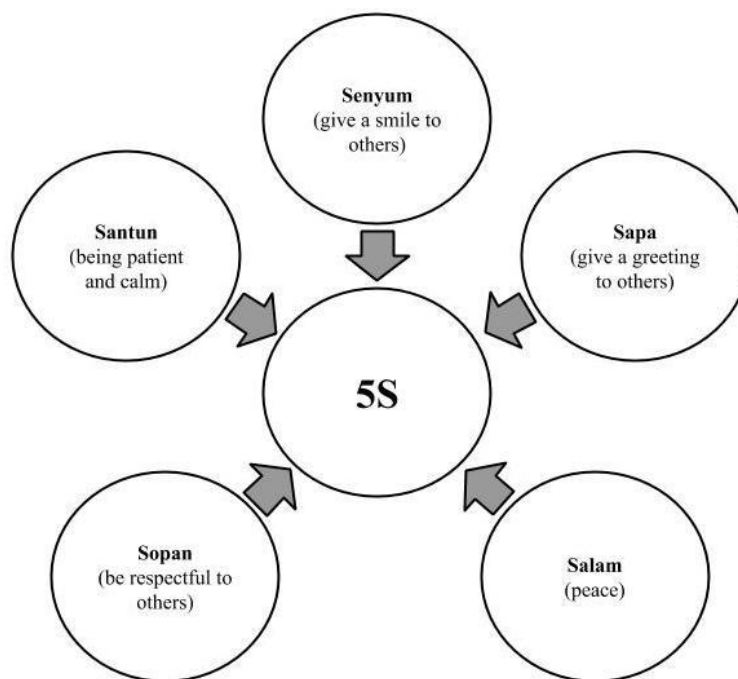


Figure 5.1 5S (Senyum, Sapa, Salam, Sopan, and Santun).

Senyum means ‘give a smile to others.’ This is a reminder to all school members to make the school a supportive environment in which to learn. It is explained that all school members should

support others' learning processes with sincerity, and should show this with a smile. **Sapa** means 'give a greeting to others.' All school members are asked to build friendships with each other regardless of their identity or background. The schools want to develop a sense of tolerance among their members. **Salam** is an Arabic word that means 'peace.' School members are expected to practice peace and contribute to building a peaceful environment inside and outside the school. The schools also encourage all members to absorb knowledge, skills, and values related to peace and practice them in daily life. **Sopan** means 'be respectful to others.' It is a reminder for school members to communicate with others in a respectful way. The schools promote the use of positive communication that encourages others to learn. **Santun** means 'being patient and calm.' All school members are expected to practice patience and calmness in responding to situations in the school. The schools encourage members to build a deep understanding of any situation and not make small-minded judgments.

4NOs

The 4NOs consists of no cheating, no violence or bullying, no smoking, and no littering.

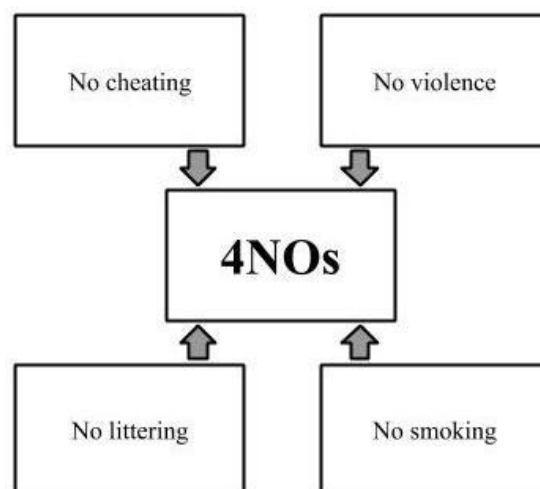


Figure 5.2 4NOs (No cheating, No violence, No smoking, and No littering).

No cheating means that all school members have to display honesty in all their tasks. Students are expected not to cheat in their school work or exams; teachers and school management are also expected to be transparent and accountable for their work. **No violence** and bullying mean that the school prohibits any forms of violence, which includes verbal, physical, and psychological violence. All school members are prohibited from bullying anyone. Teachers are prohibited from inflicting corporal punishment on students and are encouraged to provide constructive consequences when students make mistakes. **No smoking** means that no one is allowed to smoke in the school compound, including guests who visit the school. The school wants to promote a healthy lifestyle and create a healthy environment for all its members. **No littering** means that all school members should adopt cleanliness as their value and practice it inside and outside the school. No littering is also an effort of the school to raise the awareness of the school members of environmental issues. The 5S and 4NOs concepts are then translated by each school into various activities, depending on the policy of each school.

5.5.1.3 Manajemen Konflik Berbasis Sekolah

To support the practice of peace and nonviolence, the schools have adopted a system to manage conflict if it occurs – Manajemen Konflik Berbasis Sekolah (MKBS/School-Based Conflict Management). According to the school statute, “Manajemen Konflik Berbasis Sekolah (MKBS) is a system to prevent, manage, and solve a conflict in the school” (Chapter XV, Article 61, Section 1).¹² The system aims to,

- a. Create a school environment that is peaceful, nonviolent, and democratic;

¹² The original text is in Bahasa Indonesia, “Manajemen Konflik Berbasis Sekolah (MKBS) adalah sistem pencegahan, manajemen, dan resolusi konflik di lingkungan sekolah.”

- b. Create a physical and psychological climate that is peaceful and free from any threats;
- c. Give the opportunity for school members to learn problem-solving in nonviolent ways;
- d. Celebrate and respect diversity in the school. (Chapter XV, Article 61, Section 2).¹³

MKBS is manifested through four activities: curriculum development, peer mediation, peaceable classroom, and peaceable school (Chapter XV, Article 61, Section 3).¹⁴

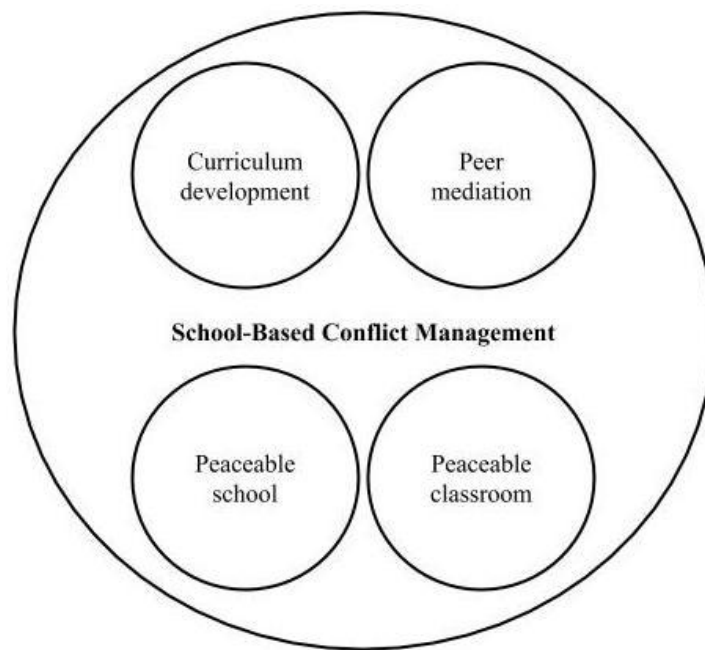


Figure 5.3 Manajemen Konflik Berbasis Sekolah in Sekolah Sukma Bangsa.

¹³ The original text is in Bahasa Indonesia, “a. Menciptakan lingkungan pendidikan yang damai, nirkekerasan, dan demokratis di sekolah; b. Mengupayakan suasana fisik dan psikologis siswa yang nyaman dan bebas dari ancaman dan bahaya; c. Memberi kesempatan belajar dan belajar dengan yang lain untuk mewujudkan tujuan bersama; d. Merayakan dan menghargai perbedaan di lingkungan sekolah.”

¹⁴ The original text is in Bahasa Indonesia, “pengembangan kurikulum, mediasi sejawat, *peaceable classroom*, *peaceable school*.”

In the guide on the implementation of MKBS, it is explained that in **curriculum development**, school management requires teachers to integrate peace into their lesson activities, and display it in their lesson plans (Panggabean, Baedowi, Yasadhana, Hanafiah, & Firawati, 2015). Teachers are expected to use various learning strategies that can introduce knowledge, skills, and values related to peace and nonviolence in any subject. For **peer mediation**, the school management encourages students, teachers, and school staff to participate actively by being mediators for their friends or colleagues who are in conflict (Panggabean, 2017; Panggabean et al., 2015). The school management hopes that conflict between friends or colleagues can be solved with the help of peers without having to bring it to the school management. It is only when the conflict cannot be solved that the school management and the school counselor will intervene in the problem-solving process.

In a **peaceable classroom**, teachers are encouraged to create a peaceful atmosphere in the learning process (Panggabean, 2017; Panggabean et al., 2015). Teachers are expected to establish the code of conduct in the classroom through a democratic process that includes students' voices. Further, the school management requires the teaching-learning process in the classroom to emphasize cooperation and collaboration rather than competition, positive communication, freedom of expression, and respect for diversity. As for the **peaceable school**, the school management ensures that all the school policies and activities support the creation of a peaceful environment for all school members (Panggabean, 2017; Panggabean et al., 2015). This includes providing training for teachers on MKBS.

Yasadhana explained that training for MKBS had been conducted three times since the schools were established. The first training session was conducted in 2006 as part of the preparation for teachers who would teach in these newly established schools. The second session

was held in 2012, and the last in 2017 (V. Yasadhana, personal communication, June 22nd, 2018). The training was facilitated by a team from Universitas Gadjah Mada, a university in Indonesia, with expertise in peace and conflict studies. This intensive training was conducted in three days and covered various knowledge, skills, and values related to peace. It included sessions on the concepts of peace, conflict, violence, and non-violence, and various skills, including active listening, nonviolent communication, negotiation, mediation, and integrating peace in a lesson plan. This training is considered to be an essential activity for teachers to learn about peace, even though not all teachers have participated in training to date.

5.5.1.4 Teacher professional development

Teachers in these three schools come from diverse backgrounds. Most of them are from Aceh and experienced life during the armed conflict. This experience has affected their understanding of peace, conflict, and violence. Due to their experience, they understood peace as the absence of violent conflict, and some of them thought that violence is permitted to solve conflicts.

Teachers who are of non-Aceh origin and moved to the province after the conflict ended also had their own understanding of peace, conflict, and violence as a result of their life experience. A teacher who was educated in a boarding school and often received corporal punishment from his teachers thought that corporal punishment is permitted in school. While another teacher who followed her parents moving from one city to another thought that peace is founded on acceptance of others who are different. These various understandings of the concept of peace, conflict, and violence become the basis for Yayasan Sukma to conduct the training on MKBS.

The delivery of the training on MKBS also represents a commitment of Yayasan Sukma to give teachers the opportunity to develop their professionalism. It is stated in the school statute Chapter XI, Article 50, Section 1 and 2 that, “1. All teachers are entitled to the opportunity to develop their professionalism as it is regulated in the School Statute and Guideline, 2. Professional development should be done in the context of the school interest.”¹⁵ Further, in Section 4, “all teachers are entitled to have a conducive working environment, and to receive rewards and support in conducting their work.”¹⁶ The forms of support given by the school are mentioned in Section 5, which says, “All outstanding teachers could propose or be assigned to participate in the academic capacity development activities that take the form of teachers-exchange program, training, attending courses, seminar, and workshop, and continuing the study in the master and doctoral level.”¹⁷

There are four activities that the school management provides to support teachers: training, coaching, mentoring, modeling, and sharing (Baedowi et al., 2015).

¹⁵ The original text is in Bahasa Indonesia, “1. Semua Tenaga Kependidikan diberi kesempatan yang sama untuk mengembangkan profesionalitas sebagaimana diatur dalam Statuta dan Panduan Sekolah; 2. Pengembangan profesionalitas dilakukan dalam kerangka kepentingan Sekolah.”

¹⁶ The original text is in Bahasa Indonesia, “Seluruh Tenaga Kependidikan Sekolah berhak memperoleh lingkungan kerja yang kondusif, mendapatkan penghargaan dan dukungan dalam melaksanakan tugas.”

¹⁷ The original text is in Bahasa Indonesia, “Seluruh Tenaga Kependidikan berprestasi dapat mengusulkan dan atau ditunjuk untuk memperoleh pembinaan dan pengembangan kapasitas akademis melalui program pertukaran guru, pelatihan, kursus, seminar, workshop, dan kuliah S2 dan S3.”

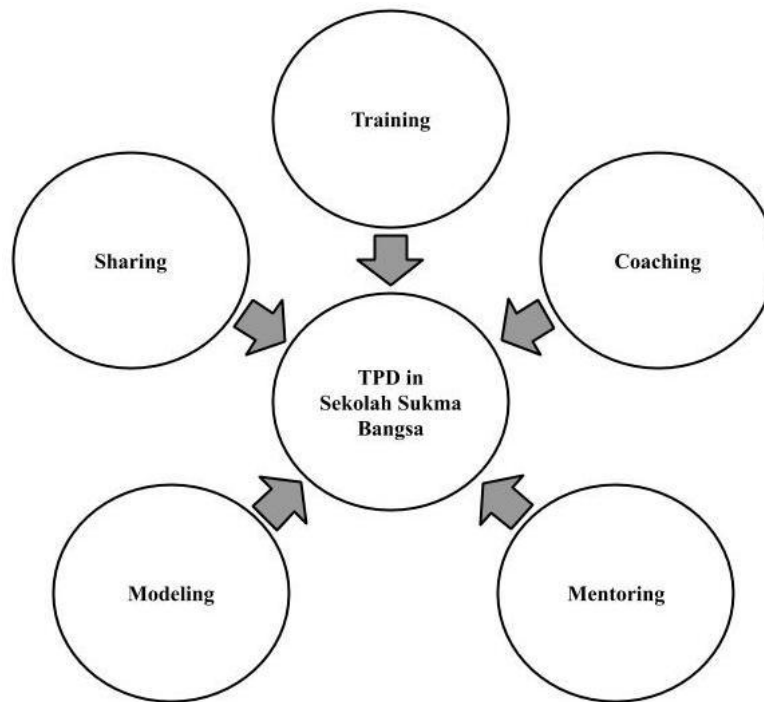


Figure 5.4 Teacher professional development activities in Sekolah Sukma Bangsa.

Those activities can be conducted by teachers, school management, as well as external trainers or consultants. In addition to these activities, there is a teacher evaluation process, and the results are used by the teachers as a tool for reflection and encouragement for them to learn further. This evaluation process is conducted by the school counselor and involves school management members and fellow teachers, as well as students as observers who provide the evaluation data to the school counselor.

5.5.2 Participants

The criteria for selecting the participants for this research were teachers who have at least one year's experience teaching in these schools. It was assumed that teachers who have worked in these schools for one year or more are already familiar with the school culture.

This research was initially planned to be conducted only in one school, SSB Pidie. However, during the data collection process, it was found that it would be more valuable if the experience of teachers in SSB Pidie is compared to that of the other two schools, SSB Bireuen and SSB Lhokseumawe, to contrast and compare outcomes from one case study with two additional research sites.

Information regarding this study was distributed to all teachers in these three schools. The numbers of teachers who participated in this study were various. In SSB Pidie, there were 14 teachers participated, while in SSB Bireuen and SSB Lhokseumawe, four teachers in each school were willing to participate in this research. The limited numbers of teachers who participated in this study from SSB Bireuen and SSB Lhokseumawe might be caused by the topic of the research. Some teachers might feel uncomfortable sharing their perceptions regarding the practice of the school culture in their school. They might want some level of trust towards the researcher so that they could comfortably share their responses.

In the case of SSB Pidie, I visited the school several times ahead of my research. Therefore, most of the teachers were already familiar with me. Meanwhile, I only visited SSB Bireuen and Lhokseumawe twice before the research and only a few teachers in those schools who know me personally. However, the limited number of teachers from SSB Bireuen and SSB Lhokseumawe did not affect the quality of the responses. It affected the variety of responses towards the questions that were asked to them.

5.5.3 Data collection

In qualitative research analysis, thorough engagement with context, participants, and data is imperative. Interacting with the participants in their context allows understanding the subjective

meanings developed by the participants. Another vital aspect of research is that “the study’s findings are informed by the data rather than the researcher’s own perception” (Bloomberg & Volpe, 2019, p. 191).

In a case study research, there are different methods to collect data, such as documentation, archival records, interviews, direct observation, participant observation, and physical artifacts (Yin, 2014). It is essential to employ more than one source of data in order to confirm evidence from different sources. This research implements two methods of data collection: semistructured interviews and documentation. Direct observation is then conducted to triangulate data.

5.5.3.1 Semistructured interviews

The interview is one of the most critical methods in case study research (Yin, 2014). Through interviews, participants communicate their understanding of a situation, which becomes the subject of the research. There are different ways to conduct interviews, including informal interviews where there is no structure, plan, and control, unstructured interviews in which the researcher has a clear plan in mind, but does not have a set of questions prepared, and there is minimum control of participants’ responses (Bernard, 2013). Two other types of interviews are semistructured interviews where the interview is conducted according to an interview guide in the form of a list of questions and topics that need to be covered, and structured interviews, in which the participants respond as accurately as possible to a set of statements (Bernard, 2013).

The data in this research is collected using semistructured interviews conducted in one-on-one meetings. The use of this format enables flexibility for the participants in expressing their responses (Bryman, 2012). Open-ended questions were asked of the teachers. They allow

teachers to provide broad information in answering the questions. It was understood that every teacher has their own story related to their experience of the school culture in their professional development for PE. It is vital to see details of the story in order to specify the relationship between school culture and TPD for PE.

The interview process began by deciding on a location for the interview. Teachers decided where they wished the interview to be conducted. It was vital to ensure that they felt comfortable during the interview and that all of their concerns were met before the interview began. Each interview began with an introduction, in which the purpose of the research was stated, together with an introduction of the researcher. Some of the teachers already knew me, which was an advantage since it facilitated trust-building between the teachers and the researcher. They did not see me as a stranger and felt secure and free in responding to the questions.¹⁸

After the introduction, the teachers completed the consent form. The teachers were informed that this research would use a pseudonym to represent their information. Only information regarding their sex and school level that will be shared. The last step before starting the interview was preparing the audio recorder if the teacher was willing to be recorded. If the teacher was not willing to be recorded, I took notes of the responses from the teacher.

Interviews lasted between 45 and 60 minutes. The interview began with teachers providing personal information, including the area of origin and how long they were on the school staff. It was then followed by questions based on the set of research questions guide that had been developed. The responses given by the teachers were then explored through follow-up questions.

¹⁸ In one case, a teacher asked for additional time to talk after the interview finished. She wanted some suggestions concerning a conflict she was involved in which did not have any relation to the school issues.

The validity of the information is an element that needs to be addressed in research. It is essential to ensure the accuracy and trustworthiness of the data (Bernard, 2013). To validate the results of the interview, transcripts of the interviews were sent to the teachers. Teachers then had the opportunity to clarify the information that they provided, or if they changed their mind and want to delete information that they did not want to be shared.

In cases when there was a need to elaborate information from the teachers after I left Aceh, a follow-up conversation through email and other communication tools (text and voice message) was conducted. The use of distance rather than face-to-face communication has advantages and challenges. The advantages of using this tool include allowing participants to take their time in answering questions, and responses are more thought out before they are sent (Meho, 2006). Challenges include it taking several days before the participants replied to the message, and indepth information was not always readily obtainable (Meho, 2006). In this research, although some of the teachers needed more time to reply to the message, almost all of the teachers finally responded. Since trust had been built during the face-to-face interview, the teachers did not feel hesitant in giving a more indepth answer.

Interview responses from teachers related to *school practices*, which might be considered as part of *school culture* were collated and then returned to the teachers asking for further reflection and/or confirmation of original responses regarding which *practices* they perceived aligned with *school culture*. The responses from teachers were varied. For example, one teacher perceived that the training on MKBS was indeed aligned with the school culture, while another perceived the training as a routine activity that did not relate to school culture. While the *concept* of school culture is very complex, and the *practice* of school culture can be multivariable; it does not dismiss the importance of the practice in contributing to school culture. As mentioned above,

school culture in this research is defined as a set of values, beliefs, attitudes, as well as written and unwritten rules, created by the school management to construct the way school members think, act, and learn. The practices of the school culture that are manifested could thus be varied and dependent on how each member perceives it as a practice. For the purposes of this research, only practices that were confirmed by teachers as the practice of school culture were then analyzed further.

5.5.3.2 Document collection

The second data collection method employed in this research is document collection. According to Bryman (2012), this should consider the documents that can be read, whether they are relevant for the research, not being produced specially for the purpose of the research, and not preserved so that they are available to be analyzed. Further, Scott (1990), suggests four criteria in choosing documents as a data source: the document should be authentic in terms of its origin, credible in terms of error and distortion that it might contain, representable as typical of its kind, and with a clear and comprehensible meaning.

In conducting document collection, the documents that met with these criteria were those created by the schools, including the school blueprint, statute, and regulations. There are books published by the school foundation, as well as journal and newspaper articles written by the school foundation members and teachers. However, only books and articles that relate to school culture and PE were collected as the data for this research. The school director also gave access to examples of evaluation reports for students, and the evaluation questionnaire form for teachers. This questionnaire is a regular evaluation process conducted by the school counselor and anonymously answered by students.

5.5.3.3 Direct observation

Case study research is commonly conducted in the real-world setting of the case (Yin, 2014). Some information regarding the social or environmental conditions of the participants can be gathered by observing participants' activities in the real physical setting (Angrosino & Mays de Pérez, 2003). According to Yin (2014), "observational evidence is often useful in providing additional information about the topic being studied" (p. 114). Through observation, the researcher might notice unusual aspects that did not occur during the interview, or explore aspects that participants felt uncomfortable to discuss (Creswell, 2014). However, an observation should be conducted carefully, so that the researcher is not seen as intrusive, and so that those who are observed will not act differently because they are being observed (Creswell, 2014; Yin, 2014).

This research employed direct observation to gather data for the triangulation of the data collected from the interviews and documents. Observing the schools' physical conditions, its artifacts, rituals, and events, as well as teachers teaching in the classroom provided data to confirm the practice of the school culture.

5.6 Data analysis

The process that follows data collection is data analysis. In the case study research, the key aspects are summarizing and interpreting data to understand the research topic (Hancock & Algozzine, 2011). There is no fixed formula in analyzing data in case study research. It mostly depends on the style of the researcher's empirical thinking, their way of presenting the evidence, and in making a careful reflection of alternative interpretations of the data (Yin, 2014). In analyzing the data, the researcher is searching for patterns, insights, and concepts that emerge

from the data. This process is not to produce generalization but to understand the dynamics and complexity of the case (Bloomberg & Vlope, 2019).

According to Yin (2014), there are five analytic techniques in case study research: pattern matching, explanation building, time-series analysis, logic models, and cross-case synthesis. The pattern matching technique involves a comparison of a predicted pattern with the result of the case study. The explanation building technique is used mainly in an explanatory case study to build an explanation of the case. Time-series analysis techniques are usually applied in experiments and quasi-experimental research. The logic model technique involves connections between various events over an extended time. A cross-case analysis is used in analyzing multiple cases to compare the commonalities and differences of the units of analysis in case study (Khan & VanWynsberghe, 2008). However, the previous four techniques can be applied both in a single case or multiple cases.

For this research, **the pattern matching technique** is applied to analyze the data. The pattern that is used for this research comes from the Professional Learning Community (PLC) framework developed by Hord (1997). PLC has six elements: leadership, values and vision, collective learning, peer sharing practices, physical conditions, and relational conditions. The data, which consists of teachers' interviews, result of the observation, and documents' review, is then analyzed using those six elements to see how teachers' experiences with the school culture relate to their professional development for PE.

In terms of working with the raw data, the process follows the steps explained by Lichtman (2010). She explains the three Cs in analyzing data, which are coding, categorizing, and identifying concepts.

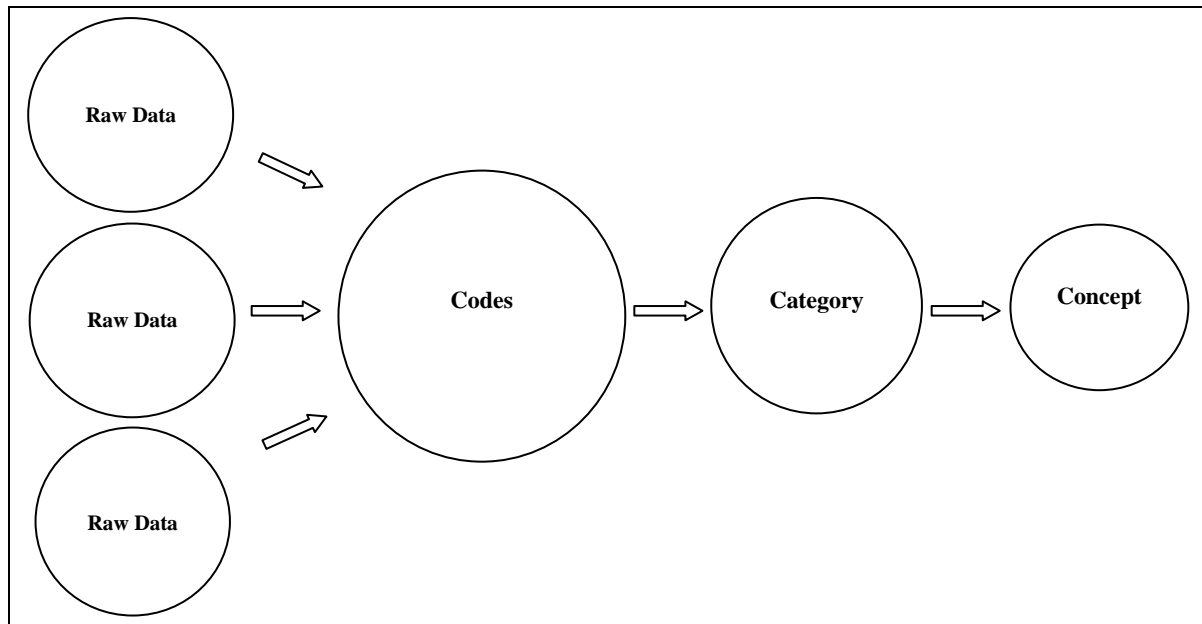


Figure 5.5 Three Cs of data analysis: Codes, Categories, Concepts (Source: Lichtman, 2010, p. 252).

The three Cs are produced through six steps, including initial coding, revisiting initial coding, developing an initial list of categories, modifying the initial list of categories through additional rereading, revisiting categories and subcategories, and creating concepts (Lichtman, 2010).

The process began with reading the interview transcripts and documents that were collected. Then, the steps mentioned above were followed. However, the process was not pursued consecutively. It required an iterative and recursive process to finally produce the concepts. After analyzing data from each school, a **cross-analysis** was conducted to compare the experience of teachers in the three different schools.

5.7 Validity and reliability

To guarantee the validity and reliability of research, Yin (2014) provides criteria for judging the quality of research designs. Yin (2014) states that there are four tests that we can use to ensure

the trustworthiness, credibility, confirmability, and data dependability of a case study research: **construct validity, internal validity, external validity, and reliability.**

For construct validity, Yin (2014) notes three strategies, which are the use of multiple sources of evidence, establish a chain of evidence, and have the key informants review the report's draft. In this research, to ensure **construct validity**, a data source triangulation was employed (Patton, 2002). The evidence then is triangulated by using interviews with the school directors and school counselors, school documents, and the results from the field observation.

The school directors and school counselors were interviewed using a set of questions on what the school does to make its culture conducive for teachers to learn peace. The interviews with the school directors and school counselors provide verbal data on the research topic from different perspectives. Meanwhile, the school documents and the field observation provide visual data for the research topic. The school documents are examined to find elements of school culture that support teachers in learning peace. Field observation is conducted by keeping a journal noting the schools' physical conditions, its artifacts, rituals, and events, as well as teachers teaching in the classroom. It aims to record their relation to the practice of school culture that supports them in learning peace.

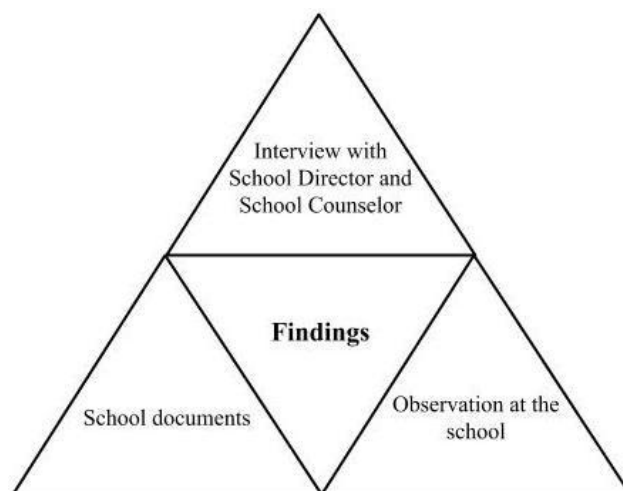


Figure 5.6 Data triangulation.

In establishing a chain of evidence, research should be able to track the origin of any evidence, started from the initial phase of the research to the research conclusion. To do this, citations from sources used in this research were provided. The conclusion itself is also strengthened by providing actual evidence.

To avoid the risk of reduced validity or research results (Birbili, 2000; Ervin & Bower, 1952) and inferential errors (Reiche & Harzing, 2007), during the interview process, I used Bahasa Indonesia as the tool to conduct all the interviews. The recorded interviews were then transcribed in Bahasa Indonesia. The responses of teachers who did not want to be audio recorded were noted in written form, also in Bahasa Indonesia. All the data was then analyzed in Bahasa Indonesia first. Only the emerging themes were then translated into English.

As for the last strategy in construct validity, which is having the key informants review the report's draft, the interview transcripts were sent back to the teachers to check whether their answers were transcribed accurately. The pattern matching technique in analyzing the data, as mentioned in the previous section, was used to check **internal validity** for this research. The pattern matching technique helps in explaining the relationship between school culture and TPD for PE. External validity is related to the generalization of the research's findings (Yin, 2014). For a multiple case study, **external validity** is conducted by the use of replication logic. In this research, the study of teachers in one school consisted of a whole study. This study was then replicated in the two other schools. The results of the individual case, as well as the result of the cross-case analysis, became the center of the research.

As for the **reliability** of this research, following the strategy developed by Yin (2014), a case study protocol was used, and a case study database was developed. The use of a case study

protocol was to guarantee that the research was replicable for all of the three cases. The database consisted of data and notes that were collected during the research.

5.8 Ethical consideration

Since this research included human participation, there were several steps to ensure that this research met ethical requirements. These steps are:

1. *Obtaining ethics approval from the University of Otago Human Ethics Committee to conduct this research.* Before conducting the fieldwork, all necessary information was provided to the committee, including the consent form and a list of interview questions.
2. *Inviting teachers to participate in the research voluntarily.* The teachers were not forced to participate in this research. All the teachers who participated in this research signed the consent form.
3. *Providing the teachers with all the information related to this research.* The teachers were provided with all the information they needed regarding the research. They were also invited to ask any questions and state any concerns, to ensure that they fully understood everything about their participation in this research.
4. *Protecting the identity and privacy of the teachers.* All the teachers remain anonymous in this research, using pseudonyms to replace their original names. The names and locations of the schools are also undisclosed.
5. *Considering teachers' feelings.* Some of the data that was collected might relate to teachers' negative experiences, so the questions were designed very carefully to avoid any unacceptable language. Moreover, teachers also had the right to refuse to answer and to withdraw from the research at any stage without having to explain the reason.

6. *Protecting data confidentiality.* Data that was collected during the research were used only for this particular research and can only be accessed by the researcher.

5.9 Limitations and delimitations

Limitations of the study refer to components of design or methodology that affected or influenced the analysis of the findings (Bloomberg & Vlope, 2019). Delimitations refer to the choices made by the researcher in the first place to identify and explain the conceptual limitations of the research (Bloomberg & Vlope, 2019). This research contains both limitations and delimitations.

Regarding the limitations of the study, one that becomes **the main limitation is the researcher subjectivity**. The researcher has their own thinking and choices that will affect the assumptions, interests, and perceptions in the research (Bloomberg & Vlope, 2019). Therefore, I, as the researcher, fully aware that due to my personal interest on the topic of this research, I might have a bias in analyzing the data.

As it has been mentioned in section 5.5.2.1 on semistructured interviews, all participants already knew me before. This might create a limitation related to how the participants saw me as a researcher. The responses given by the participants might be affected by this relationship. They might provide responses that they think helpful for this research, and there were less candid responses.

To respond to the limitations, this research applied a strategy in conducting the interviews. I continuously reflected on how the interview process might affect the participants' responses. Therefore, I consciously made efforts to make the process produce an open dialogue and honest responses. In analyzing the data, to reduce bias, I removed all participants' names

before the analysis. Therefore, I did not have the possibility to associate the data with any particular participant.

As for the delimitations, this research was conducted in a particular context, with the cases of three private schools in a post-conflict society, which is Aceh, Indonesia. The number of participants was also low. The critiques arise from this research might include trying to generalizing this study to other schools in Aceh or even in Indonesia and other countries. However, generalizability was not the goal of this research. Its goal is on the transferability of this study to other similar contexts. Transferability, according to Lincoln and Guba (2000), is the applicability of the research findings to other contexts. This research provides an indepth description, as well as detail information on its context and background, which could be used as the knowledge to conduct similar research in other contexts.

5.10 Summary

This chapter explained the research methodology employed in this research. It included the explanation of the constructive worldview as the epistemological standpoint of this research, the reason for choosing qualitative data methods as well as the rationale for utilizing the multiple case study in the research design. This chapter included an explanation of several research elements including setting, data collection, data analysis, credibility, and ethics. The setting was three schools in Aceh, Indonesia, and the participants were teachers working in those schools. The data collection methods consisted of semistructured interviews and document collection. The data analysis strategy employed pattern matching strategy. The research design also explained the strategies to ensure the research's validity and reliability, as well as the ethical considerations taken into account.

In the next four chapters, findings from the research will be presented. Chapter 6, 7, and 8 consists of an explanation from teachers in the three schools about their experience interacting with the practice of the school culture in their professional development for PE. Those chapters also will answer **RQ1. How do teachers perceive the practice of their school culture concerning TPD for PE?** Chapter 9 will provide the cross-case analysis among three schools to answer **RQ2. How is the practice of school culture related to TPD for PE similar or different among the three schools?** as well as a discussion to answer **RQ3. What is the nature of a school culture that supports TPD for PE in post-conflict society in Indonesia?**

Chapter 6

Sekolah Sukma Bangsa Pidie

6.1 Introduction

In this chapter, the data derived from qualitative research at Sekolah Sukma Bangsa (SSB) Pidie is presented, followed by a discussion of the key findings.



Figure 6.1 Location of Sekolah Sukma Bangsa Pidie (Map adapted from OpenStreetMap, n.d.).

Located on the east coast of the province of Aceh, Pidie is 118 kilometers from Banda Aceh, the capital of the province of Aceh. Pidie is the hometown of Hasan di Tiro, the leader of Gerakan Aceh Merdeka (GAM/Free Aceh Movement), and during the conflict time, Pidie was one of the GAM strongholds (Barter, 2015). The inhabitants of Pidie are quite homogenous in terms of religious affiliation with Islam as the majority religion followed by its people. There are

196 mosques and 855 *musholla* (small, mosque-like buildings used as prayer rooms for Muslims) in Pidie, and no other religious buildings other than these are established in the city (BPS Provinsi Aceh, 2020).

SSB Pidie is located in a village at the periphery of the city, surrounded by the village community. The school compound has three sections, a section for elementary school and two other sections for junior high school and senior high school. There is no partition among those sections; therefore, students from different levels could interact with each other. The school has some facilities, such as *musholla*, a library, a soccer field, and a cafeteria where all the school members have their lunch that is provided by the school.



Figure 6.2 Sekolah Sukma Bangsa Pidie (Miftahudin, 2018).

SSB Pidie has a student dormitory. It is the only one of the three schools in this research study that operates a student dormitory; however, living at the dormitory is not compulsory. The student dormitory is only for junior high and senior high students. There were two dormitory

buildings located in the school compound. One building is for female students, and another one is for male students. Between the two buildings, there were two houses where the dormitory teachers live. One house is for female teachers and another one is for male teachers. At the school dormitory, there were 107 students who choose to live there. They were accompanied by six dormitory teachers (three female teachers and three male teachers).

	Students	Teachers
School dormitory	107	6

Table 6.1 Students and teachers at the dormitory of Sekolah Sukma Bangsa Pidie.

At the time of this research, 16 elementary teachers, 14 junior high teachers, and 13 senior high school teachers work in SSB Pidie. There were 207 students at the elementary level, 115 students at the junior high level, and 167 students at the high school level.

Level	Students	Teachers
Elementary school	207	16
Junior high school	115	14
High school	167	13
Total number	489	43

Table 6.2 Students and teachers at Sekolah Sukma Bangsa Pidie.

It was not easy to get participants for this research since teachers were asked to share their experiences, particularly on what they feel regarding the practice of school culture. They might be concerned about how their responses will be presented in the research and whether it will affect their career. To ensure teachers' confidence, in the information sheet that was distributed to teachers, were given reassurances regarding the confidentiality of the responses.

Teachers were informed that they would appear in pseudonyms, and related information that will be shared is confined to their sex and profession. I had the biggest number of teachers agree to participate in my research from SSB Pidie. I had visited SSB Pidie several times before, and most of the senior teachers who joined the school since its establishment were still at the school. I had good relationships with teachers in SSB Pidie, and they seemed to trust me. Fourteen teachers from SSB Pidie agreed to participate in a series of one-on-one interviews that were conducted in August 2018. There were 9 female and 5 male teachers, with all three levels at the school represented: 3 teachers from the Junior High School, 4 from the Elementary School, and the remaining 7 were Senior High School Teachers.

No.	Name	Sex	Profession
1.	Ana	F	Elementary School Teacher
2.	Bulan	F	Senior High School Teacher
3.	Candra	M	Junior High School Teacher
4.	Desta	M	Junior High School Teacher
5.	Farah	F	Elementary School Teacher
6.	Gita	F	Senior High School Teacher
7.	Indah	F	Junior High School Teacher
8.	Jelita	F	Senior High School Teacher
9.	Kuntum	F	Senior High School Teacher
10.	Mira	F	Elementary School Teacher
11.	Nugroho	M	Senior High School Teacher
12.	Qory	F	Elementary School Teacher
13.	Rahmat	M	Senior High School Teacher
14.	Udin	M	Senior High School Teacher

Table 6.3 Teacher participants from Sekolah Sukma Bangsa Pidie

6.2 Findings

After conducting a careful reading of the data, teachers' responses were divided into four themes: **institutional management, school environment, facilitation for learning, and relationship between teachers.**

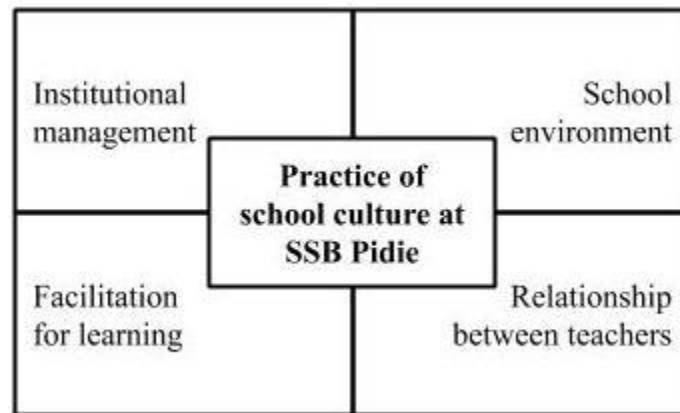


Figure 6.3 Emergent themes from the practice of school culture at Sekolah Sukma Bangsa Pidie.

6.2.1 Institutional management

Responses from the first theme explained the practice of school culture that teachers perceived as affecting their learning for PE, related to institutional management. Those responses can be divided into two categories – school policy implementation related to peace education includes nonviolence and diversity, and teacher evaluation related to peace education refers to friendliness.

School policy implementation

SSB Pidie has a number of school policies the teachers are expected to embody and enact, including nonviolence and diversity.

Nonviolence

Desta, a junior high school teacher, explained a practice of school culture in SSB Pidie related to a school policy that he thought affected not only his learning of peace but also his behavior. He mentioned the policy regarding nonviolence in the school, which is mentioned in the school statute article 33 on termination of employment. According to the article, school staff, including teachers, could be dismissed if they commit physical or verbal violence. This school policy is in line with the 'no violence' culture in the school. Regarding this policy, Desta said,

We have been warned not to do violence, physically or verbally. This system becomes a shield for us in treating our students. This system, Bismillah (with God's willing), transforms me into a better person.

He explained his experience with a student who asked him to administer corporal punishment because he had made a mistake. He said that the student made that request because he used to receive such punishment from a teacher in his previous school. Desta then told the student that the school prohibits violence, and he would follow that policy. As a result, Desta said that students in his class became more respectful of him. That experience encouraged him to adopt nonviolence as his personal value.

Desta also shared a story of a colleague who was dismissed because he had committed violence. This colleague, according to Desta, had been reminded several times, but he still believed that violence was acceptable for educational purposes. Desta said,

This teacher gave corporal punishment to his student, and as a result, he was threatened with death by the people from the student's village. The school leaders processed his case, and finally, he was terminated. It was a lesson learned for us in treating our students.

Desta did not give details of the kind of corporal punishment that the teacher imposed, but it seemed very serious due to the reaction of the people from the student's village. The consistency of school leaders in this school in implementing the nonviolent policy might be initially seen as a rule that must be followed. However, when teachers sense the benefit of conducting nonviolent action, as Desta mentioned, the learning to adopt the value of nonviolence becomes voluntary. This was indicated by another teacher, Candra, a junior high school teacher, who echoed Desta's response. He said,

My first contract with this school was to do no violence. At first, it was challenging for me. I often almost lost my patience. But I said to myself that I have to control my anger. It was a long process. I think now I am a patient person.

In his response, it seemed that in the first place, he committed to nonviolence as a compulsory act. However, due to his commitment, he managed to adopt patience as his personal value.

Candra shared his experience regarding the implementation of the Manajemen Konflik Berbasis Sekolah (MKBS/School-Based Conflict Management) system, as a practice of the school culture on peace. He said,

I also faced challenges when I needed to solve problems in the dormitory. Although I have learned the skills in MKBS training, it was difficult when I wanted to practice it. The school counselor helped me with it. I learned by observing how the school counselor dealt with the problem.

Conflict management practiced by the school counselor provided an example for Candra about how to practice the skills he has learned in the MKBS training supporting him to learn how to manage problems himself from the skills taught to him by the school counselor.

Diversity

Two teachers shared their opinions regarding the diversity that they saw in SSB Pidie. Diversity is a component that is mentioned in the school statute. In chapter XV on MKBS, it was stated that the school celebrates and respects diversity in the school environment (Article 61, section 2). This policy is in line with the culture of *salam* of the school. Regarding this policy, Bulan, a senior high school teacher, said,

This school provides a good example of diversity. The teachers here are not only Acehnese. There are teachers from other areas in Sumatra and Java. I prefer to work in this kind of environment.

She further said that it is a challenge that she liked to face. According to her, being in an environment with diversity encouraged her to understand various perspectives that people might have. Still, on the topic of diversity, Nugroho, a senior high school teacher, said,

I have to work with people from different cultures in this school. That encourages me to learn about their cultures.

He further said that understanding different cultures helped him to develop his ego. He thought that people from different cultures would have different perspectives on various topics.

The teacher recruitment process in SSB Pidie does not explicitly state that teaching opportunities are open to applicants from any areas, whether from the province of Aceh or outside Aceh. However, the school always advertises teaching vacancies on their website, which can be accessed by people from any area. The diversity is also seen in the participants in this research, who were not only originally from Aceh, but some of them were from outside Aceh.

Teacher evaluation. The practice of evaluation in SSB Pidie, which is in line with the *senyum*—be friendly or ‘give a smile to others’ culture, was shared by Jelita, a senior high school teacher, who received an award from the school as the most empathetic teacher. She said,

In 2016, I received an award as the most empathetic teacher. This award is a form of evaluation given by the students. I did not realize that students saw me as an empathetic teacher because I was a shy person. I did not have the confidence to interact with others. But since joining this school, I learned how to communicate with others, how to show to others that I care. I don't want to see others sad, and I don't want to have a conflict with others as well. So, when I received the award, that was the time when I realized about others' perceptions of me, and I realized that being empathetic is important.

Jelita's experience shows how the evaluation given by the students had affected her self-perception. At first, she did not realize what she has done, or that being empathetic towards others is necessary. However, the students' evaluation had encouraged her to reflect on the importance of empathy. She understood that empathy could help her to avoid conflict with others.

Another teacher who mentioned teacher evaluation was Ana, an elementary school teacher. She said,

One of the peace-related values that I hold is trust. I tried to be a more trustworthy person after I received the evaluation report from the school counselor. I use the report as a reflection tool for me. After receiving the report, I realize that the parents of my students have significant trust in me. So I said to

myself if it is a positive thing for me, why did I not try to be a more trustworthy person?

Ana's experience above shows how the result of the teacher evaluation could affect her peace learning. The result of the teacher evaluation process provided a reflection tool for her, which then made her realize that there is a peace value that she holds and gives her a positive impact.

Elements of the practice of school culture that were perceived as affecting teachers in learning peace in the theme of institutional management are summarized as follows:

The Practice of School Culture	Perceived Impact to Peace Learning		
	Encourage	Need Improvement	Discourage
Implementation of school policy on nonviolence	√		
Implementation of school policy on conflict management	√		
Employing teachers with a diverse background	√		
School Award for teachers	√		
Teacher evaluation	√		

Table 6.4 The perception of teachers in Sekolah Sukma Bangsa Pidie on the practice of school culture in the theme of institutional management.

6.2.2 School environment

The responses from teachers in SSB Pidie related to the school environment are divided into two categories – direct messages and indirect messages.

Direct messages. Jelita mentioned the installation of posters and murals with peace messages around the school as a practice of school culture related to *salam* or 'peace' culture of the school having an effect on her learning peace. She said,

There are posters about 5S and 4NOs in this school. I feel like I am reminded to practice 5S and 4 NOs.

Although it was not clear what kind of learning she meant, she remembers that she should practice 5S and 4NOs, which consists of some peace-related values, such as nonviolence, leading her to learn and find ways to practice 5S and 4NOs. However, the positive impact of the posters on Jelita was challenged by a statement from Qory, an elementary school teacher. She said,

Posters with peace messages are placed in the school, but I don't think that it is effective to influence us to practice the messages.

The contradictory statement from Qory showed that each teacher has their own interpretations regarding the effect of the practice of school culture for their peace learning. Qory might think that the posters only have a minimal impact on teachers' learning for peace, but Jelita perceived it differently.

Another practice of school culture that was mentioned in the school that promotes peace is the morning circle gathering, which is in line with the *senyum* or 'give a smile to others' culture of the school. It is a daily 20-30 minute gathering where teachers assemble in the school hall and share information and announcements, as well as learning. Desta mentioned this activity. He said,

We have the morning circle gathering every day. It can be used as a good occasion to give motivation for teachers to practice peace. We used to hear that kind of message from the school leaders. However, now, there were several occasions when the message shared was not making us feel peace.

Desta did not specify which leader he meant, whether it was the school director, the school principals, or all of them. The disappointment expressed by Desta shows that a practice that

could encourage teachers to learn peace might have the opposite impact when the message that is delivered in that practice is contradictory to peace, which then discourages teachers from learning about peace.

Indirect messages. The practices mentioned by teachers in this part are related to *salam* or ‘peace’ culture of the school. Mira, an elementary school teacher, who just joined the school in 2017, explained that she was previously a student at this school, and she had a memory of how her teachers treated the students. She said,

I have not participated in the MKBS training yet. I only learned a little bit in the introduction session when I joined this school, and I received the school statute. However, I already learned about the practice of MKBS from my teachers when I was a student. My teachers showed empathy to the students since we were victims of the earthquake, tsunami, and conflict. I myself was a victim of the conflict between the Indonesian military and GAM. The empathy that my teachers expressed to me has taught me to be a teacher that has empathy as well.

Mira saw the peace-related values that the school holds being practiced by teachers. It seems that her teachers’ behavior confirmed the values that the school holds. The congruity between behavior and values then encouraged her to learn and practice empathy as well.

Candra also shared his experience regarding peace value being practiced by other school members. He said,

When I started my job [in SSB Pidie] as a dormitory teacher, I often almost lost my patience when I saw students who caused problems. Then I saw how the

dormitory head treated students with patience and love. That was how I started transforming myself to be patient.

Similar to the experience of Mira, Candra also learned to nurture the value of patience after seeing the example from the dormitory head who practiced the value in his behavior.

Elements of the practice of school culture that were perceived as affecting teachers in learning peace in the theme of institutional management are summarized as follow:

The Practice of School Culture	Perceived Impact to Peace Learning		
	Encourage	Need Improvement	Discourage
Posters with peace message	√	√	
Messages from the school leaders in the routine gathering	√	√	
Behavior example from teachers	√		
Behavior example from the dormitory head	√		

Table 6.5 Perceptions of teachers in Sekolah Sukma Bangsa Pidie on the practice of school culture in the theme of school environment.

6.2.3 Facilitation for learning

Under this theme, practices of the school culture that facilitated teachers in the peace learning process were collected and include three types: learning activities, learning resources, and freedom for creativity.

Learning activities. The MKBS in-house training that was conducted by the foundation was mentioned by four teachers as a practice of school culture in line with the *salam* or ‘peace’ culture of the school that helped teachers to learn peace. The first was Candra, who said,

I participated in the MKBS training in 2012. It was conducted by our school to introduce teachers to conflict resolution and nonviolence. In that training, I learned that conflict is not solved only by shaking hands. I learned that conflict could be solved through mediation and negotiation.

The explanation given by Candra provides a perception that skills in conflict resolution were relatively new for him. He mentioned that, based on his previous understanding, a conflict is solved when parties involved in a conflict shake hands as a sign that they have achieved an agreement. However, the MKBS training provided him with a new understanding of the problem-solving process, which includes mediation or negotiation. Based on the document that was received from the school, the training also covered other topics such as active listening and nonviolent communication skills as well as an introduction to the concepts of *peace*, *violence*, and *nonviolence*. As someone who grew up during a time of conflict, Candra's focus on conflict resolutions skills relates to his life experiences, and we can observe in his comments that he values conflict resolution highly.

A relationship between life experience and values are also seen in Jelita's responses about active listening. She said,

I learned to be a good listener from the MKBS training. There was a session on it. I have to listen until the person finishes speaking. I should not interrupt them. I am still in the process of being a good listener.

She thought that this learning was essential for her since she realized that she was not a patient person before. She highlighted the skills in active listening as the learning that she most remembers from her MKBS training. The skills in active listening provided her with steps that

she could practice to help her to be more patient. During the interview, she said that she is still in the process of being a good listener.

Another teacher, Desta, said that he has participated in the MKBS training two or three times, and learned problem-solving skills. He then added his opinion regarding the MKBS training. He said,

The MKBS training for teachers, that was provided by the foundation, and the follow-up activities need to be conducted more often and regularly so that it could guarantee teachers' learning continuity.

The concern mentioned by Desta regarding the frequency of the peace learning-related activities, particularly on training, showed concern for the continuity of peace as part of the culture of this school. He said,

The frequency of the MKBS training provided by Yayasan Sukma or the school was not the same anymore. It could affect our system. The system runs not smoothly, as we expected before. With the different understanding [of peace] among the school members and also the change in the people who are in charge of the school leaders, the school system is prone to instability.

Desta's explanation suggests that the different levels of understanding among people, whether teachers or school leaders, in peace-related knowledge, skills, and values, could put the school's peace culture at risk, mainly when people who have a limited understanding of peace knowledge and skills are in leadership positions.

Learning resources. In order to help them in learning PE, teachers in SSB Pidie stated that there are resources available in the school that they can use. The provision of the resources is in line

with the *salam* or ‘peace’ culture of the school. Bulan mentioned the school statute that she received from school management. She said,

I received the school statute that has information on MKBS when I first joined the school. So, although I have not participated in the MKBS training yet, I can still learn about it [from the school statute].

All teachers have access to the main school documents, which are the school statute and the school blueprint. Some teachers received the books during their introduction session, while others did not. However, they can still access the documents in the school library. Bulan, who received the books, saw the books as a peace learning resource before she participated in the next MKBS training. Although the information on MKBS that is mentioned in the school statute is very basic, it provides early learning for those who read it and offers some content that signals the MKBS training to come.

Udin, a high school teacher, mentioned the provision of peace-themed books in the school library helped him to learn peace. He said,

I used the peace-themed books available in the school library as my reference when I had the opportunity to write an article on peace education that was published in the national newspaper.

However, Qory, who said that the provision of peace-themed books in the school library is part of the practice of the school culture, suggested that the peace-themed books in the school library need to be updated regularly. Due to the limited amount of peace-themed books in the school library, Qory said that she prefers to find the peace-themed books that she needs for learning by herself showing how she takes personal initiative to support her peace learning. Her

response provided an understanding that if the peace-themed books in the school library are updated, it will help to encourage teachers to learn peace.

Freedom for creativity. Teachers mentioned the freedom that they have in the school to actualize their creativity regarding PE as part of the practice of school culture that is in line with the *salam* or ‘peace’ culture in the school. Indah, a junior high school teacher, explained it by saying,

This school let me be myself and to be creative with my ideas in teaching. I feel supported by the school.

She further explained her statement with her experience when she had to deal with a student who has a problem. She said,

I had a student that looked unsatisfied with the grade that I gave to him. Here, I practiced my skills in communication and problem-solving. I asked him to meet me, and then we had a dialogue to discuss his problem. I don’t want him to be angry at me. I want to have peace with him.

The culture of providing space for teachers to experiment with their teaching activities seemed to provide a space for teachers to learn about planning effective teaching activities. In terms of learning peace, the response from Indah provides an example of how she learned to implement her communication and problem-solving skills in real life. She might have been successful in implementing them, or she might have failed. However, the school provided an opportunity for teachers to test their ideas.

Another statement was made by Kuntum, a senior high school teacher,

The school management asked teachers to create a peaceable classroom, as it is mentioned in the MKBS training.

She then shared her experience of how she taught positive communication skills to her students.

She said,

I taught my students how to give positive feedback to their friends. The activity was giving a positive word to their friends. I conducted this activity several times. Students then become accustomed to appreciating their friends and giving them positive feedback. This activity is also beneficial for me. When a student is reluctant to give appreciation or positive feedback to their friend, then I could find out that there is a problem between them, and I could help them to solve their problem.

The story that Kuntum shared also became another example of how teachers learn to put their peace-related skills into practice. She designed an activity on communication skills that was then implemented in her class to see whether it would work. Through her experiment, she found out that besides providing her students with communication skills, she also gained an additional advantage, which is that she could identify which of her students were in conflict.

Gita, a senior high school teacher, shared her experience in practicing creativity to implement peace in her teaching activities as a result of her peace learning. She said,

I had the experience of resolving conflicts in my class. Learning from the MKBS training that I participated in, I implemented my conflict resolution skills. What I did first was to find the source of the conflict. The causes of the conflict could vary. It could be the way I teach, the students themselves, or other things. The students and I then talked and looked for a solution together. When we disagreed, I conveyed it to the school principal to ask her help to mediate the conflict. The conflict that I experienced became material for my self-introspection as a teacher.

I tried to find out what I have done wrong and how can I improve my teaching performance in the future.

Gita's experience provides an example of how the MKBS training being practiced by teachers in real life. Further, the result of the practice becomes a reflection tool for teachers to improve their work performance.

Rahmat, a senior high school teacher who participated in the MKBS training in 2017, also mentioned that he has the freedom to conduct his teaching activities. He said,

The cool thing about this school is they do not ask me to change my personality. I am a laid back person, and I like humor. I tried to integrate peace into my teaching in a fun way. For example, I taught my students about responsibility. When my students want to learn to play a musical instrument, I asked them to choose the instrument they like to learn and be responsible for their choice. I delivered the message through humor so that they are not scared, but they are even eager to learn.

The stories shared by Indah, Kuntum, Gita, and Rahmat show that teachers in SSB Pidie have a different approach to teaching peace to their students. Each of them develops their own method as a result of their peace learning.

The practices of school culture that were perceived as affecting teachers in learning peace in the theme of facilitation for learning are summarized as follow:

The Practice of School Culture	Perceived Impact to Peace Learning		
	Encourage	Need Improvement	Discourage
Implementation of the MKBS training	√	√	
The school documents	√		

The provision of peace-themed books in the school library		√	
Providing freedom for teachers to conduct experiments	√		

Table 6.6 The perception of teachers in Sekolah Sukma Bangsa Pidie on the practice of school culture in the theme of facilitation for learning.

6.2.4 The relationship between teachers

In the fourth theme, teachers in SSB Pidie provided responses to the practice of the school culture related to the relationship between teachers, which then affected their peace learning. Their responses are divided into two: peer support and experience exchange.

Peer support. Two teachers in SSB Pidie perceived that their colleagues were supportive of each other, and that helped them in learning PE. The practice of supporting friends is in line with the *senyum* or ‘give a smile to others’ culture in the school. Farah, an elementary school teacher, said that her biggest challenge, when she is teaching, was to control her anger when there were students that, according to her, are difficult to handle. To overcome that challenge, she said,

I usually go to my senior colleagues and ask for suggestions on how to control my anger.

Her response shows that there is a supportive relationship between teachers in SSB Pidie. In Farah’s case, she used her good relationship with her colleague to support her peace learning.

Kuntum also had a similar experience. She shared her story in learning positive communication. She said,

I received a complaint from the students. They said that I was hard to be approached because I looked unfriendly, and I never smiled at them. I then asked Jelita to help me build my skills in positive communication. I sometimes observed

how she communicated with her students in her classroom. Now, I think that my communication with students is far better.

In the experience of Kuntum, she has a colleague that she could rely on to talk and to provide her with learning support so that she could improve her peace-related capacity.

Experiences exchange. In this part, Qory explained Forum Guru Belajar Bersama (FGBB/Forum for Teacher Collaborative Learning), a monthly discussion forum for teachers in each level, a practice that also in line with the *senyum* or ‘give a smile to others’ culture in the school. She said that there were sometimes discussions where teachers discuss problems that they faced in the classroom, then other teachers shared their experience in dealing with their own problems. This kind of discussion was seen by Qory as affecting her peace learning, particularly in learning how to deal with problems in the classroom.

List of the practices of school culture that were perceived as affecting teachers in learning peace in the theme of the relationship between teachers are summarized as follow:

The Practice of School Culture	Perceived Impact to Peace Learning		
	Encourage	Need Improvement	Discourage
Support from colleagues in learning peace	√		
Exchange experiences in FGBB	√		

Table 6.7 The perception of teachers in Sekolah Sukma Bangsa Pidie on the practice of school culture in the theme of the relationship between teachers.

6.3 Discussion

The responses gathered from teachers in SSB Pidie are discussed here by using the Professional Learning Community (PLC) framework. The summary of the responses abovementioned is presented in this table:

Professional Learning Community	The Practice of School Culture	Perceived Impact to Peace Learning		
		Encourage	Need Improvement	Discourage
Leadership	Message delivery from the school leaders in the routine gathering	√	√	
	Providing freedom for teachers to conduct experiments	√		
	Implementation of school policy on nonviolence	√		
	Implementation of school policy on conflict management	√		
	Employing teachers with a diverse background	√		
	Behavior example from the dormitory head	√		
	Implementation of the MKBS training		√	
Values and vision	Behavior example from teachers	√		
	Behavior example from the dormitory head	√		
	Providing freedom for teachers to conduct experiments	√		
Collective learning	Implementation of the MKBS training	√	√	
	Providing freedom for teachers to conduct experiments	√		
Peer sharing	Exchange experiences in FGBB	√		
Physical conditions	The school documents	√		
	The provision of peace-themed books in the school library		√	
	Posters with peace message	√	√	

	Exchange experiences in FGGB	√		
Relational conditions	Support from colleagues in learning peace	√		
	School Award for teachers	√		
	Teacher evaluation	√		
	Exchange experiences in FGGB	√		

Table 6.8 Alignment of the practice of the school culture in Sekolah Sukma Bangsa Pidie with the PLC framework.

Seven practices of school culture found in SSB Pidie are aligned with the attribute of **leadership** as an indicator for a professional learning community. Those practices are message delivery from the school leaders in the school gathering, providing freedom for teachers to conduct experiments, implementing school policy on nonviolence by the school leaders, implementing school policy on conflict management by the school leaders, employing teachers with diverse backgrounds, behavior example from the dormitory head, and implementation of the MKBS training. In a professional learning community, school leaders play a vital role in demonstrating leadership that is supportive for teachers' learning. School leaders also need to share leadership with teachers regarding the decision on the provision of learning supports for teachers. The decision-making process should involve teachers and be based on the teachers' needs.

The result from SSB Pidie showed that teachers mostly perceived that school leaders are able to provide supportive leadership. It was shown in the freedom given to teachers to conduct experiments on peace topics in their teaching activities, the consistency of the school leaders in implementing school policy on nonviolence and conflict management, the decision to employ teachers from diverse backgrounds, and behavior examples from the dormitory head. However,

there are two concerns raised regarding the leadership issue. First, it was about the messages given by the school leaders in the routine gathering. School leaders in this activity perceived that two factors either encourage or discourage teachers from learning peace, depending on the messages that the school leaders delivered. Second, it was about the decision to conduct the MKBS training. The need for teachers to have more MKBS training was not fulfilled yet. It raised dissatisfaction from teachers and concern that it could affect the school culture if the next school leaders' positions are held by those who never participated in the MKBS training and have a limited understanding of peace.

In a professional learning community, the school and its teachers share common **values and vision** that become the foundation for teachers to commit to their continuous learning for the excellence of their students. In SSB Pidie, the behavioral practices of the school and school members that reflect the school values provided a positive impact on teachers for learning peace. Teachers saw that school members practice the peace values that the school believes in. It then influenced teachers, as members of the school, to learn and adopt those peace values.

The knowledge and skills on peace topics that were acquired from their learning then are manifested into their teaching activities. Teachers in SSB Pidie have the opportunity to practice their creativity in teaching peace to their students; therefore, the vision of the school for creating Aceh next generation who have noble abilities, which include the peace-related abilities, could be achieved.

The attributes of **collective learning** in PLC align with the implementation of the MKBS training and the opportunity for teachers to conduct experiments. Collective learning in the PLC framework refers to the opportunity for teachers to learn together to develop their skills, knowledge, and strategies for addressing issues and problems that they face in the school. The

MKBS training provided a space for teachers to learn all the necessary knowledge, skills, and values for peace, and teachers perceived it as having a positive impact on their peace learning. As the continuation of the MKBS training, teachers have the opportunity to practice their creativity to integrate what they learned from the MKBS training into their teaching activities. However, there was concern expressed that with less frequent training available the school system is not running as smoothly as it was before (Desta).

Exchange experiences in FGBB are aligned with the **peer sharing** attributes of the PLC framework. Peer sharing attributes explain that teachers have the opportunity to learn from their colleagues and exchange experiences. It could take place in a discussion forum, observation of their colleagues' class, and other forms of sharing. The findings from SSB Pidie explain that teachers could exchange experiences with their colleagues to find effective ways to deal with peace-related problems in their class when they meet in the FGBB.

Peace learning in SSB Pidie was also affected by various materials and space available in the school. This is aligned with the **physical conditions** attribute in the PLC framework. The physical conditions attribute explains that school has the resources to facilitate teachers' learning and to facilitate teachers to meet and talk with their colleagues for the learning purpose. Teachers in SSB Pidie mentioned that the school documents, the provision of peace-themed books in the school library, posters with a peace message, and exchange experiences in the FGBB.

The reading materials had a different impact on teacher's peace learning. The school document seemed to have a positive impact on teachers in learning peace, although the information available in the school documents was limited. The provision of peace-themed books in the school library, according to one teacher, due to their limited number and lack of variation, did not affect the teachers' peace learning positively. The peace posters had a split

impact. One teacher thought that it reminded her to practice peace. However, another teacher thought that the poster did not have a substantial impact on her peace learning. As for the FGBB, the response stated that it encouraged teachers to learn peace since they could meet and exchange experiences with their colleagues in that forum.

The **relational conditions** attribute in PLC aligned with the practice of support from colleagues in learning peace, the school award for teachers, and teacher evaluation. This attribute emphasizes the importance for teachers to have a good relationship with their colleagues since their learning process in the school will work well when they are supported by their colleagues. Supportive colleagues in SSB Pidie, through giving advice when their colleagues face a peace-related problem, were perceived as having a positive impact on teachers' peace learning. The school award for teachers and teacher evaluation were also forms of relationship between teachers since the evaluation results that were received by teachers came from the positive feedback given by their colleagues.

Overall, the practice of school culture in SSB Pidie has a positive impact on teachers in learning peace. Differences occurred when the practice was not carried out consistently, which then affected the teachers' perception.

6.4 Reflection

The findings and discussion from the SSB Pidie provide an understanding that the practice of the school culture did affect teachers' learning for peace. Teachers in SSB Pidie, in general, seem to have a positive perception of the practice of the school culture. It was seen as encouraging teachers' aspiration to learn peace. This positive sense was confirmed in the triangulation process

through the conversation with the school director, the school counselor, assessment of the school documents, and my observation in life at SSB Pidie.

In my conversation with Marthunis Bukhari, the school director, it was confirmed that the school has peace-related school policies such as policies on nonviolence and diversity (M. Bukhari, personal communication, March 8th, 2019). Those policies are stated in the school statute. Teachers, according to Bukhari, have access to the school statute and school blueprint as well. Access that the teachers have to those main school documents is essential since those documents provide information on the vision and values that the school holds. Once teachers read those documents, they know what the school expects from them, and it could encourage them to learn so that they could meet the school's expectations.

When I asked about the MKBS training, he agreed that they have the challenge of making regular MKBS training for teachers. The lack of resource persons in Aceh who have the capacity to conduct such training becomes the main problem. The resource persons who usually gave the MKBS training were from outside Aceh, and were invited to Aceh to facilitate the MKBS training by Yayasan Sukma (the foundation that manages the school), which always facilitated the MKBS training. This challenge is understandable. However, the challenge needs to be solved. Based on the previous paragraph, there is the expectation that the school has towards teachers, and teachers need facilitation to meet that expectation; to be teachers that could perform peace practice.

The school counselor, Izzatul Umami, explained the evaluation process for teachers. She showed the questionnaire that is used to gather the responses from the students. In the questionnaire, it was seen that there were questions related to peace, such as does the teacher becomes a good role model for students? And does the teacher build positive communication

with students? The responses to those kinds of questions could provide material for teachers to reflect on their teaching performance, particularly on the peace-related issue, and it could encourage teachers to learn more.

In my observation in the school compound, I saw peace posters installed on the school walls. One of the peace posters in SSB Pidie is as follow:



Figure 6.4 Peace poster in Sekolah Sukma Bangsa Pidie (Photo provided by Marthunis Bukhari).

Looking at the contradictory responses from two teachers, Jelita and Qory, regarding the effect of peace posters on their peace learning, the poster above might give an understanding of why the contradictory responses occur. Some of the peace posters installed at SSB Pidie use Bahasa Indonesia (Indonesian language), and other use English, just like the example above. I understand that the school wants to encourage its members to learn English. As I observed during the Morning Circle, every day one teacher would share two English words, and the rest of them will learn about the meaning of the words and how to use them in sentences. The poster with a peace message in English might be understood as having dual purposes; people who read the message could learn English and could learn peace. However, the intention might not meet

the expectation. People who have a limited understanding of English might not get the message. Therefore, as Qory said, the posters only have a minimal impact on teachers' learning for peace.

The image in the poster in Figure 6.4 might send different messages to school members as well. It shows a picture of American football athletes, which is not a well-known sport in Aceh and even in Indonesia. Therefore, school members who see this poster might not see the relations between the image and the message. The gendered image where all the athletes are men might also make women feel that this poster is not relevant for them.

My visit to the school library confirmed the statement provided by Qory regarding the variety of the peace-themed books available there. There were not many peace-themed books in the bookshelves. However, those books were still relevant for teachers to learn peace.

I conducted a class observation in one teachers' classroom to see how the teacher practices teaching peace. I observed how Ana dealt with a student who did not pay attention to her. She invited the student aside, while other students were working on a task that she assigned. She asked him whether he had any reason to talk that made him not pay attention to her teaching. She and the student then had a dialogue to discuss the issue. Based on the interview that I had with her before, she stressed the importance of trust as a peace value that she holds. The dialogue between her and the student seems to provide evidence that she practices trust. She reassured her student that she is not angry because the student did not pay attention, and she is willing to talk to the student to find the solution to the problem. I see this action as a result of peace values internalized in her. As she stated in her interview, trust as a peace value that she holds is a result of the teacher evaluation process, and since then, she has tried to adhere to this value.

The findings at SSB Pidie were confirmed through the triangulation process. There was a challenge in the triangulation process regarding the number of teachers being observed, due to

the limited time that I spent in the school. However, the observation in Ana's classroom provides an example that the practice of school culture, which is teacher evaluation, affects teachers learning for peace.

The practice of the school culture in SSB Pidie does affect teachers' learning for peace. There were practices that encouraged teachers to learn peace, and there were practices that need improvement so that those practices could influence teachers' aspiration to learn peace positively.

In the next chapter, findings from SSB Bireuen will be presented. It will be followed by a discussion and reflection of the findings.

Chapter 7

Sekolah Sukma Bangsa Bireuen

7.1 Introduction

In this chapter, the data derived from qualitative research at Sekolah Sukma Bangsa (SSB) Bireuen is presented, followed by a discussion of the key findings.



Figure 7.1 Location of Sekolah Sukma Bangsa Bireuen (Map adapted from OpenStreetMap, n.d.).

SSB Bireuen is located in Bireuen, a city on the east coast of the province of Aceh. It is 213 kilometers from Banda Aceh, the capital of the province. Bireuen was another one of the areas that became a Gerakan Aceh Merdeka (GAM/Free Aceh Movement) stronghold during the time of the conflict (Barter, 2015). The inhabitants of Bireuen are relatively diverse in terms of

religious affiliation as can be seen from the availability of religious buildings for non-Muslims in the city. There are 181 mosques, 650 *musholla* (small, mosque-like buildings used as prayer rooms for Muslims), and one Christian church established in Bireuen (BPS Provinsi Aceh, 2020).

The school is located near the city center and is surrounded by the village community. Very similar to SSB Pidie, the school compound is divided into three sections, one section for the elementary school, one section for the junior high school, and one section for senior high school but where students from all level could move freely to any sections which allow them to interact with students from all levels. The facilities available in the school compound are including a library, soccer field, musholla, and cafeteria. The school provides lunch for teachers and students.



Figure 7.2 Sekolah Sukma Bangsa Bireuen (Source: SSB Bireuen, 2018).

During the field research, 14 elementary teachers, 12 junior high teachers, and 13 high school teachers worked in this school. There were 341 students at elementary level, 141 students at junior high, and 128 students at senior high school level.

Level	Students	Teachers
Elementary school	341	14
Junior high school	141	12
High school	128	13
Total number	610	39

Table 7.1 Students and teachers at Sekolah Sukma Bangsa Bireuen.

While all teachers were invited to join this study, eventually I received consent from four teachers to participate in an interview. Although teachers were already informed that their name would appear in pseudonyms and only limited personal information that would be shared, it was understood that the topic of the research might be uneasy for some teachers.

Four teachers who were willing to participate have met me during my previous visits to the school. This relationship seemed to affect their level of trust in me that made them willing to participate in this research. The four teachers included here represent a wide range of teaching experience that permitted me to appreciate their perspectives as novice or expert teachers, and again both male and female teachers were represented. To maintain their confidentiality, their name is presented in pseudonyms, and the personal information that is shared in this research is only their sex and profession.

No.	Name	Sex	Profession
1.	Agung	M	Junior High School Teacher
2.	Budi	M	Elementary School Teacher

3.	Citra	F	Junior High School Teacher
4.	Dina	F	Elementary School Teacher

Table 7.2 Teacher participants from Sekolah Sukma Bangsa Bireuen.

7.2 Findings

The responses from their initial interview were carefully read and sorted to find those that related to the practice of school culture and TPD for PE. Identical to the analysis presented in Chapter 6 from SSB Pidie, the responses from SSB Bireuen are coded and grouped into four themes:

institutional management, school environment, facilitation for learning, and relationship between teachers.

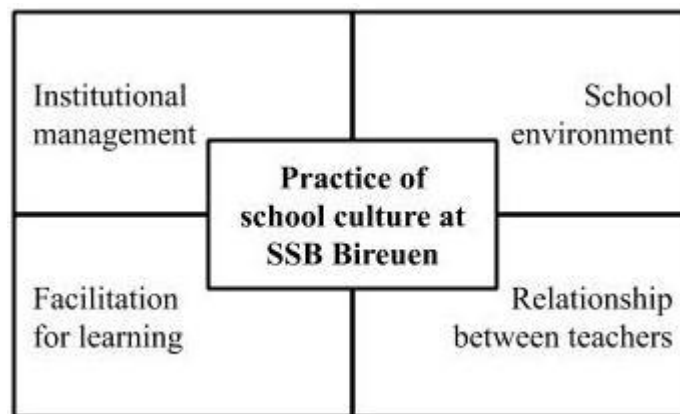


Figure 7.3 Emergent themes from the practice of school culture at Sekolah Sukma Bangsa Bireuen.

7.2.1 Institutional management

Teachers mentioned practices of school culture related to institutional management that they perceived as affecting their learning for PE. Those practices were *school policy implementation* and *teacher evaluation*.

School policy implementation. There were two school policies mentioned by teachers, school policy on nonviolence, and school policy on transparency.

Nonviolence

The implementation of school policy seemed to affect teachers' learning for PE. This is shown in the response given by Budi, an elementary school teacher. He explained how he learned about conflict resolution. He said,

I learned about conflict resolution from the practice here. Conflicts in the school were solved through mediation. The conflicting parties were mediated by the school principal.

SSB Bireuen applies the same Manajemen Konflik Berbasis Sekolah (MKBS/School-Based Conflict Management) used in SSB Pidie, which is in line with the 'no violence' culture in the school, to deal with conflict. Although he did not give details, the response given by Budi provides evidence that the system was practiced consistently in the school. Through the consistent implementation of the school policy related to conflict management, Budi developed an understanding of how to deal with conflict.

Another teacher, Dina, who is an elementary school teacher, explained her experience of the MKBS system, where she was involved as one of the conflicting parties. She said,

I learned how to solve conflict from my experience involved in a conflict. When I made a mistake, the school principal did not warn me in front of others. I was invited to her office and discussed my mistake in private. She listened to my explanation first before making a decision. I was given the opportunity to correct my mistake and to be a better teacher.

Her experience as a party to conflict gave her an opportunity to observe in detail how to participate in a problem-solving meeting. It seems that learning became deeper when teachers are involved directly in the problem-solving process.

A similar experience was also shared by Agung, a junior high school teacher who was once involved in a conflict. He said,

There was a student who likes to use swear words a lot. One day, I overheard him swearing. I could not control my anger. I took a broom and hit his hand. I received Surat Peringatan 2 [Warning Letter 2; a sanction given by the school for violating school policy level 3 out of 5] as a consequence. It was a reminder to me to control my anger. I regret that I did that. It has transformed my behavior. Now I believe that violence is bad.

His experience of committing violence towards his student had consequences that were stated in the school policy. Further, the consistency of the school in implementing policy on nonviolence has become a lesson learned for Agung not to commit violence anymore, and even, according to him, it seems that nonviolence has become one of his personal value.

Transparency

It was not only the implementation of school policy on nonviolence that affected teachers for learning about peace. The implementation of a transparent system for policies affecting the educational staff in SSB Bireuen became a practice of school culture that affected teachers for learning PE as well. Transparency is a manifestation of the ‘no cheating’ culture in the school. The policy is stated in the school statute chapter VII article 31 on the school working procedure. It is said that the recruitment, promotion, and termination of contracts of the educational staff is

delivered in a transparent and democratic way based on the results of evaluation.¹⁹ Agung mentioned this policy by saying,

We have a transparent system for school management. All data that we present is based on reality, including the teachers' quality. Being transparent means that we are honest, and honesty is a vital value. Honesty is our basic principle in living with others. When we practice it, we can have peace.

In his response above, through his learning process, Agung found a meaning for the practice of the transparent system that SSB Bireuen implements. He saw that a transparent system taught him about honesty and he connected honesty with peace.

Practices related to the implementation of the peace-related school policies in SSB Bireuen were perceived as a form of learning for PE by some teachers in SSB Bireuen. The learning process seemed to evolve from the consistency of the implementation of these policies, which had real implications and results for teachers.

Evaluation. Evaluating teachers' performance is perceived as part of the school culture that affects teachers in learning PE as well. This was mentioned by Agung. He said,

The school has an evaluation process for teachers. It helps us to reflect on our performance, including how we handle problems in our class. Once we received the evaluation result, the school principal will have a discussion with us on our strengths and weaknesses. It encourages us to learn and be a better teacher.

This statement shows the contribution of the teachers' evaluation results to their learning for PE, particularly in dealing with problems in the classroom. In the evaluation questionnaire document

¹⁹ The original text is in Bahasa Indonesia, "Pemilihan, pengangkatan, mutasi dan pemberhentian tenaga kependidikan pada Sekolah dilakukan dengan transparan dan proses yang demokratis berdasar hasil evaluasi."

shown by the school counselor, it was confirmed that one of the elements evaluated is teachers' capacity to deal with problems in their classrooms. An example of the statements in the questionnaire that would be answered by students is, "[This teacher is] able to control their anger during the teaching activities."²⁰ The evaluation indicators that involve the assessment of teachers' capacity in dealing with problems is in line with the culture of *salam*, or peace, in the school. The evaluation process also involves students and teachers providing their feedback on teachers' performance. The evaluation result shows the strengths and weaknesses of the teachers, and can be used as a reference for them to focus on aspects requiring improvement.

Elements of the practice of school culture that were perceived as affecting teachers in learning peace in the theme of institutional management are summarized as follows:

The Practice of School Culture	Perceived Impact to Peace Learning		
	Encourage	Need Improvement	Discourage
Implementation of school policy on nonviolence	√		
Implementation of school policy on transparency	√		
Teacher evaluation	√		

Table 7.3 The perception of teachers in Sekolah Sukma Bangsa Bireuen on the practice of school culture in the theme of institutional management.

7.2.2 School environment

The responses from teachers in SSB Bireuen related to the school environment are divided into two categories – *direct messages* and *indirect messages*.

Direct messages. In this category, teachers shared practices that send direct messages for them to learn peace through two media—posters and verbal messages. The installation of peace posters

²⁰ The original text is in Bahasa Indonesia, "Tidak suka marah-marrah saat proses belajar-mengajar berlangsung."

as well as the message delivery during the routine gathering are manifestations of the culture of *salam* of the school. Two teachers mentioned the installation of posters with peace messages in the school compound as the practice. Budi said,

I could learn about the benefit of peace from messages on posters placed in the school compound.

and Citra, a junior high school teacher, said,

The posters that we have in our school remind us to practice peace.

Those statements provided an understanding that SSB Bireuen continuously reminds the school members, including teachers, to practice peace through the peace-message posters in the school. Through the responses provided by the teachers, it seems that the posters brought positive impact for teachers as they felt being reminded about the benefit of practicing peace which led them to practice peace.

Reminders for teachers also took the form of a verbal message, as stated by Budi,

We have Afternoon Circle every Wednesday where all teachers attend the gathering. The school director and the school principals pass on messages about the importance of practicing peace.

The statement that was given by Budi above shows that peace messages are also continually delivered by the school leaders as a reminder, so teachers always remember to practice peace.

Direct messages to learn and practice peace received by teachers can be seen as a strong statement from the school on the core of the school, which is a school that upholds peace values.

Indirect messages. Indirect messages about peace took the form of examples of peace practice as a manifestation of *salam* or peace culture in the school, carried out by the school members. Budi explained the practice shown by teachers in the school related to nonviolence. He said,

There is no bullying among teachers. Teachers do not judge others by their physical appearance, and I learned from that practice. I started to realize that I have to practice this way of life.

Although this was not intentionally designed for teachers to learn peace, the practice of other teachers in treating their colleagues inspired Budi to learn and implement the same practice.

Agung also had a similar opinion regarding how the school members, by which he means students, teachers, leaders, and staff, treat each other, which then made him want to do the same. He said,

This school makes its members feel that they should be treated respectfully. It was shown by how the school members treat each other. It helped to remind me to adopt that value as well, that I need to make others feel respected.

Dina mentioned the practice and behavior shown by the school director and the school principal as a source for her peace learning. She said,

I learned from the school director and school principal how to practice peace. They always have consensual discussions with us, respect others' opinions, treat us in a good way, and they are willing to receive feedback.

Another teacher, Citra, also mentioned how she observed the practice followed by the school director and the school principal in implementing peace. She said,

The school director and school principal always make time to receive ideas and feedback from teachers and staff in the meetings. I learned about openness from that practice, which I then practice in my classroom.

Asides from teachers, the school leaders also gave positive examples as leaders who practice peace, and this inspired teachers to learn and follow their examples.

Indirect messages about peace received by the teachers seemed to affect their perception of what the school looks like and show the example of how they are as members of the school should behave. The indirect messages also provided them with evidence of the benefit of practicing peace. Those aforementioned factors then influence them in learning peace. Elements of the practice of school culture that were perceived as affecting teachers in learning peace in the theme of school environment are summarized as follow:

The Practice of School Culture	Perceived Impact to Peace Learning		
	Encourage	Need Improvement	Discourage
The installment of posters with peace messages	√		
Messages from the school leaders in the routine gathering	√		
Behavior examples from teachers	√		
Behavior examples from the school members	√		
Behavior examples from the school leaders	√		

Table 7.4 Perceptions of teachers in Sekolah Sukma Bangsa Bireuen on the practice of school culture in the theme of school environment.

7.2.3 Facilitation for learning

In this category, teachers expressed practices of the school culture that related to the process of learning. They included activities that teachers perceived as affecting their learning for PE—learning resources, and the freedom to express their creativity.

Learning activities. Teachers in SSB Bireuen mentioned MKBS training as a manifestation of the *salam* or peace culture that affected their learning for PE. One of the teachers, Citra, said,

I participated in the MKBS training, where I learned about positive peace, being impartial, and how to create peace in our everyday lives.

The MKBS training, according to her response, seemed to provide knowledge and skills related to peace. However, Citra thought that more activities should be conducted. Citra said,

There should be more activities to strengthen teachers' capacity for peace. Those activities should be scheduled regularly.

Her concern about the frequency of peace-related training provided by the school could be interpreted as her wanting to learn more but was impeded due to the lack of peace-related training. The concern about the frequency of the training was also raised by Agung. He said,

Training in conflict resolution skills needs to be conducted more often because we face many problems in the school. The training will help teachers to refresh their skills in conflict resolution.

The need for training on peace-related topics seems to become an urgent agenda for teachers in SSB Bireuen. They seemed to see that this kind of training provides the foundation for their further peace learning.

However, MKBS training is not the only activity that provided peace learning. Dina added some activities as manifestations of *salam* that she thought also helped her to learn PE. She said,

There are activities conducted by the school to teach peace, such as family gathering, peaceful day, commemorating the Aceh Peace Agreement, and counseling seminars.

She explained that in the family gathering activity, where all the teachers and their family participated in an outing, she learned about togetherness, which she thought essential for peace. Peaceful day activity was an activity that the school held to celebrate International Peace Day, and the counseling seminar informed her of skills to manage problems in the classroom.

It is interesting that Dina mentioned family gatherings as an activity that promotes peace learning for her. She was able to gain meaning from an activity that was not explicitly planned as an activity for peace learning.

Learning resources. Teachers in SSB Bireuen mentioned different forms of resources to learn PE – books in the library and school documents on the practice of *salam*. Dina and Citra mentioned the books in the school library. Dina said,

There are books about peace that we can use to learn about peace,
and Citra said,

There are books about conflict resolution in the school library. Sometimes we did not realize what the source of the conflict is. By reading books on conflict resolution, we could identify the source of the conflict that we have, and we know how to deal with it.

The provision of peace-themed books in the school library was seen by them as a form of the practice of peace culture. Teachers could find references for learning peace and for addressing problems that they faced in the school, as Citra said.

Teachers also mentioned school documents as a resource to learn peace. One of them was Dina, who said,

Teachers were given the school statute book. The statute informs us of the school's vision and values related to peace, such as collaboration and respecting diversity.

The main school documents, which are the school statute and school blueprint indeed contain information on peace and how the school integrates peace as its soul. For teachers who read those school documents, it is understood that they would learn about what the school expects from them in order to achieve the school's vision. Having the information on the school's stance on peace seems to encourage teachers to learn peace and be part of the team that helps students to nurture peace values within themselves.

Freedom for creativity. The teachers in SSB Bireuen also mentioned opportunities to design creative lesson plans for their class as a practice of school culture, particularly in line with the *salam* culture, that affected their learning for PE as well. Regarding this topic, Budi said,

We were reminded by the school director and the school principal to create a peaceful classroom. I tried integrating conflict resolution topics in my teaching. I had a role-play activity where students learned how to solve conflict peacefully. Then, I relate the activity with Islamic values. I told my students that we could get a place in paradise if we solve the conflict peacefully.

In the School Blueprint, it was stated that the school expects, "all teachers, in addition to mastering the subject, they also master the methodology and the art of teaching so that

students could enjoy the learning” (Baedowi et al., 2015).²¹ The expectation from the school is answered by Budi’s experience mentioned above.

A list of the practices of school culture that were perceived as affecting teachers in learning peace in the theme of facilitation for learning are summarized as follow:

The Practice of School Culture	Perceived Impact to Peace Learning		
	Encourage	Need Improvement	Discourage
Implementation of the MKBS training	√	√	
Implementation of other peace-related activities	√		
The provision of peace-themed books in the school library	√		
The provision of school documents	√		
Providing freedom for teachers to conduct experiments	√		

Table 7.5 Perceptions of teachers in Sekolah Sukma Bangsa Bireuen on the practice of school culture in the theme of facilitation for learning.

7.2.4 The relationship between teachers

Teachers expressed responses to the practices of the school culture that related to the relationship between teachers as ones that affected their learning for PE. The practices are grouped into peer support and experience exchange.

Peer support. The support given by their colleagues was considered by teachers as the practice of school culture, which is in line with the *senyum* or ‘give a smile to others’ culture where teachers are supportive of each other, and this affected their learning for PE. Dina explained,

²¹ The original text is in Bahasa Indonesia, “Semua guru diharapkan menguasai mata pelajaran yang diasuh, metodologi, dan seni mengajar, sehingga siswa bisa mengikuti dan merasa senang dengan materi pelajaran.”

My colleagues are supportive of me whenever I felt down or when I faced a problem. When I had a misunderstanding with my school principal, my colleagues were willing to help me to find ways to solve it. They listened to me and gave me suggestions on what I should do. Fortunately, the school principal was willing to listen to me, and we worked together to find a solution.

The culture of teachers helping each other was seen by Dina as contributing to her peace learning. Through support from her peers, she was able to obtain advice about how to solve problems, which she then practiced.

Experience exchange. Teachers mentioned that discussions with their colleagues, which allow an exchange of experiences, also affected their learning for PE. The practice of having regular discussions to exchange experience is in line with the *senyum* or ‘give a smile to others’ culture, which also promotes collective learning.

Regarding this practice, Dina said,

We have Forum Guru Belajar Bersama [FGBB or Forum for Teacher Collaborative Learning, a monthly discussion forum for teachers] where we exchange our experiences, including how to handle conflict in the classroom and how to develop creative and interesting teaching activities.

Budi also mentioned a similar statement,

We have FGBB every month, where teachers exchange experiences in dealing with problems in the classroom, such as what a teacher did when two students were in conflict.

Both of them saw the regular teacher discussion forum has a positive impact on their peace learning.

Besides the regular discussion forum, Budi also added another space where he exchanged experiences with his colleagues, which was an informal discussion during lunchtime, a practice that is in line with *senyum* or ‘give a smile to others’ as well. Regarding the lunch gathering, Budi said,

When we have lunch together in the school cafeteria, we usually also talk about our experiences dealing with our problem in the classroom and how we dealt with them.

Teachers have lunch together in the school cafeteria, and that is the time when teachers could have informal discussions and exchange experiences. Unlike the discussion forum that is held at the school level, during the lunch gathering, teachers could have these discussions with teachers across levels. The experience that was mentioned by Budi showed that the experience exchange, including on the peace topics, in SSB Bireuen could take place on different occasions.

A list of the practice of school culture that were perceived as affecting teachers in learning peace in the theme of the relationship between teachers are summarized as follow:

The Practice of School Culture	Perceived Impact to Peace Learning		
	Encourage	Need Improvement	Discourage
Support from colleagues in learning peace	√		
Exchange experiences in the FGGB	√		
Informal discussion during the lunch gathering in the school cafeteria	√		

Table 7.6 Perceptions of teachers in Sekolah Sukma Bangsa Bireuen on the practice of school culture in the theme of the relationship between teachers.

7.3 Discussion

The responses gathered from teachers in **SSB Bireuen** are discussed here by using the Professional Learning Community (PLC) framework. The summary of the responses abovementioned is presented in this table:

Professional Learning Community	The Practice of School Culture	Perceived Impact to Peace Learning		
		Encourage	Need Improvement	Discourage
Leadership	Messages from the school leaders in the routine gathering	√		
	Providing freedom for teachers to conduct experiments	√		
	Implementation of school policy on nonviolence	√		
	Implementation of school policy on transparency	√		
	Behavior examples from the school leaders	√		
	Implementation of the MKBS training		√	
Values and vision	Behavior examples from teachers	√		
	Behavior examples from the school members	√		
	Behavior examples from the school leaders	√		
	Providing freedom for teachers to conduct experiments	√		
Collective learning	Implementation of the MKBS training	√		
	Implementation of other peace-related activities	√		
	Providing freedom for teachers to conduct experiments	√		
Peer sharing	Exchange experiences in the FGBB	√		
	Informal discussion during the lunch gathering in the school cafeteria	√		
Physical	The provision of school documents	√		

conditions	The provision of peace-themed books in the school library	√		
	The installment of posters with peace messages	√		
	Exchange experiences in the FGBB	√		
	Informal discussion during the lunch gathering in the school cafeteria	√		
Relational conditions	Support from colleagues in learning peace	√		
	Teacher evaluation	√		
	Exchange experiences in the FGBB	√		
	Informal discussion during the lunch gathering in the school cafeteria	√		

Table 7.7 Alignment of practices of school culture in Sekolah Sukma Bangsa Bireuen with the PLC framework.

The attribute of **leadership** is aligned with four practices of school culture found in SSB Bireuen, which are messages from the school leaders in the routine gathering, providing freedom for teachers to conduct experiments, implementation of school policy on nonviolence, implementation of school policy on transparency, examples of behavior from the school leaders, and the implementation of the MKBS training. In a professional learning community, leaders take on the task of guaranteeing that the learning community works well through their leadership. School leaders work together with teachers to decide the professional learning support that the teachers need and find ways to facilitate it.

In the case of SSB Bireuen, teachers responded positively to the leadership practice by the school leaders. Teachers were encouraged to learn peace because their leaders were able to maintain consistency between their words and practice, and provided spaces and opportunities for teachers to learn peace. However, teachers also had a concern, particularly regarding the

frequency of the MKBS training. The school leaders have not fulfilled the need of the teachers yet, although teachers expressed their need for more MKBS training.

The attribute of **values and vision** is aligned with four practices of school culture in SSB Bireuen, which are behavior examples from teachers, school members, and the school leaders, and providing freedom for teachers to conduct experiments. In a professional learning community, school values and vision are shared among its members. In order to see whether school members shared common values and vision, the behavior of the school members shows whether it reflects the school values and vision or not. The shared values and vision also guide teachers to have a common goal, which is the excellence of their students.

The practice in SSB Bireuen showed that behaviors that were practiced by the school members, whether by students, teachers, leaders, or staff, reflected the school vision, which is to provide a positive learning environment and values of peace. The alignment of the school members' behavior and the school's vision and values then gave encouragement for teachers to learn peace. Their peace learning is then used to nurture peace values in their students, which is part of the school vision. Having the freedom to experiment in their teaching activities, teachers could explore their creativity to integrate peace topics in their teaching activities.

The attribute of **collective learning** is aligned with three practices of school culture in SSB Bireuen, which are the implementation of the MKBS training, the implementation of other peace-related activities, and providing freedom for teachers to conduct experiments. In a professional learning community, teachers have the opportunity to participate in learning activities with their colleagues to improve their professional knowledge, skills, and strategies to deal with issues and problems in school.

In the case of SSB Bireuen, teachers participated in the MKBS training and other peace-related activities. Teachers perceived those activities as positive and were encouraged to learn peace. The knowledge, skills, and strategies that they learned then were practiced in their teaching activities. With the freedom that the teachers have in SSB Bireuen, they can use their creativity to integrate their learning in teaching activities.

The attribute of **peer sharing** is aligned with two practices of school culture in SSB Bireuen, which are exchange experiences in the FGGB and informal discussion during the lunch gathering in the school cafeteria. In a professional learning community, teachers have the opportunity to learn from each other in order to develop their professional capacity. In SSB Bireuen, teachers had the opportunity to share experiences through two activities, the FGGB that was organized by each level and informal discussions during the lunch gathering where teachers from all levels could meet each other. Teachers in SSB Bireuen responded positively to those two activities and saw that those activities encouraged them to learn peace.

The attribute of **physical condition** is aligned with five practices of school culture in SSB Bireuen, which are the provision of school documents, the provision of peace-themed books in the school library, the installation of posters with peace messages, exchange experiences in the FGGB, and informal discussion during the lunch gathering in the school cafeteria. In a professional learning community, the physical condition of the school affects the learning process of the teachers. It provides learning resources as well as a place for teachers to talk, meet, and discuss their learning.

In the case of SSB Bireuen, teachers saw that the effort made by the school to provide access for teachers to the school documents that have information on peace, and the availability of peace-themed books in the school library made teachers felt supported to learn peace. The

installation of posters with peace messages in the school compound also received a positive response from teachers, and were seen as encouraging teachers to learn about peace. The availability of space to meet with other teachers, such as the FGGB and the lunch gathering in the school cafeteria, where they discuss issues in their classrooms, also supports their peace learning process.

The attribute of **relational condition** is aligned with four practices of school culture in SSB Bireuen, which are support from colleagues in learning peace, teacher evaluation, exchange experiences in the FGGB, and informal discussion during the lunch gathering in the school cafeteria. In a professional learning community, relationships among teachers are essential, since teachers' learning process would be possible when they are supported by their colleagues and other people in the school. In SSB Bireuen, teachers saw that their colleagues were supportive and willing to help whenever they needed help to learn, including when they needed to learn about peace. The evaluation system in the school that involved teachers in providing positive feedback to their colleagues also showed good relationships among teachers, where teachers would then use the results of their evaluation as a reference to learn to be a better teacher, which includes improving their peace-related capacities. Good relationships among teachers were also seen in the interaction in the FGGB and the lunch gathering in the school cafeteria that promotes support among teachers when they have problems in the classroom that then encouraged teachers to learn peace.

All attributes of a professional learning community are aligned with practices of the school culture in SSB Bireuen and showed that teachers saw, overall, the practice of school culture in their school encouraged them to learn peace more. The only concern raised by teachers in SSB Bireuen was regarding the opportunity for collective learning on peace for teachers.

Teachers saw that collective learning on peace in the form of training should be conducted more often and on a regular basis, since teachers needed to refresh and update their knowledge and skills with the help of peace experts.

7.4 Reflection

The findings and discussion on the practice of the school culture in SSB Bireuen provide an understanding of how the practice of school culture in SSB Bireuen affected teachers' learning for peace. In general, the four teachers in SSB Bireuen perceived that the practice of school culture encouraged them to learn peace. The sense that teachers in SSB Bireuen had towards the practice of the school culture in their school was confirmed when I triangulated the findings through my conversation with the school director, the school counselor, my examination on the school documents, and my observation during my visit to the school.

SSB Bireuen, as it was confirmed by Jamilah Akbar, the school director, introduces peace to its teachers through the introductory session, given to new teachers (J. Akbar, personal communication, March 14th, 2019). New teachers receive the main school documents, which are the school blueprint and the school statute. Those documents provide information about the school vision, missions, objectives, and school's stance on peace. It is essential for new teachers to understand the background of the school. Therefore, new teachers know what they need to do, adjust, and learn so that they could fit with the school vision.

Next, peace learning for teachers happened through the various practice of the school culture in SSB Bireuen, including the delivery of the MKBS training. During my conversation with Ms. Akbar, it was explained that the delivery of the MKBS training was decided by Yayasan Sukma, the foundation which manages the school (J. Akbar, personal communication,

March 14th, 2019). Finding the resource people who could provide the training was quite challenging. So far, the resource persons, who were invited to provide the training, always came from outside Aceh, and the school did not have the budget to do that unless it was conducted by the foundation. Once it was decided by the foundation, it would be conducted at all three schools. I understand that in Indonesia, experts on peace education are still limited; therefore, it is challenging for schools to conduct peace-related training for teachers. However, this challenge should be treated as an opportunity for the school to be creative in finding ways to overcome it.

When I walk around the school compound, I observed posters that have peace messages installed on the school walls. An example of the peace poster in SSB Bireuen follows,



Figure 7.4 Peace poster in Sekolah Sukma Bangsa Bireuen (Photo provided by Jamilah Akbar).

The message on this poster is, 'People who are honest will get three benefits, which are trust, love, and respect.' This message is taken from a quote by Ali bin Abi Thalib, an influential figure in Islam. Looking at this poster and trying to connect it to the teachers' response to how the poster affected their peace learning, I assumed that the message was intentionally and

carefully selected. Taking the quote from an influential figure in Islam and using it in a school where the majority of its members are Muslim, it could be understood that the message has a more profound impact. Teachers, who are Muslim, could be assumed as seeing the poster not only as a peace poster, but it has a religious message. They might see that peace values are aligned with Islamic values.

During my visit, I saw an elderly woman who is the grandmother of one of the elementary school students. She was in the school compound waiting for her grandson. I noticed that her style of dress was not one typically seen in Aceh. Aceh is a Moslem majority area and people usually wear clothes according to Islamic dress codes. For example, although not a Moslem, a woman might wear long sleeves and a long skirt, mainly when they visit a formal institution. However, the woman, who is also a member of a Chinese minority group in Aceh, was wearing knee-length pants and a short-sleeved top. I observed that teachers who saw her did not admonish her in any way or mention anything to her about her attire but instead respected her and talked to her in a friendly way. This observation is an example of how teachers in SSB Bireuen respect diversity among people. When this kind of peace practice is being performed by the majority of the school members, it will affect other school members, who are still in the process of adjusting themselves to the school community, to learn more so that they could perform a similar practice.

The evaluation system that is conducted in SSB Bireuen did include elements of peace. It was shown in the questionnaire documents provided by the Hijriati Meutia, the school counselor. It is aligned with the information provided by the School Blueprint that requires SSB teachers to be able to create a conducive classroom, a classroom that promotes dialogue as the mode of communication and where teachers motivate their students to progress (Baedowi et al., 2015).

The result of the teacher evaluation will be useful for teachers to reflect on their teaching performance and see what they could do to improve it, particularly on the peace-related issues.

During the lunchtime at SSB Bireuen, I noticed that teachers from different levels had lunch together. They sat together and talked to each other while having lunch. I overheard some teachers shared their experiences in the classroom. It was a sign of teachers' willingness to continue learning, and they use any space that they have to learn. It also a sign of collective learning, where teachers are willing to share experiences to their colleagues.

Another behavior that I noticed in the school cafeteria was students and teachers helped clean the cafeteria after they finished with their lunch. They were willing to help the school cafeteria staff, and it is a good team-work sign shown by SSB Bireuen's members.

I also conducted a class observation where I observed Budi's classroom. During his teaching, I saw a student who disturbed his friend, and the student being disturbed became annoyed. Budi noticed this incident and asked the student who disturbed his friend to move to another desk. When the class finished, he talked to both of the students and reminded the first student not to repeat his bad behavior.

The practice shown by Budi seems to confirm what he stated in his interview. He said that he learned about mediation from the practice conducted by the school principal, and he also mentioned that he learned from his colleagues about how to deal with students who are involved in a conflict. Budi used his learning that he received from the school's cultural practice in his teaching.

The class observation in SSB Bireuen was only conducted in one class due to the limited time that I had in the school. However, the one class observation provides an example of how the learning from the practice of school culture affects teachers. The triangulation of the findings at

SSB Bireuen by using data from interviews, documents, and observation confirmed that the practice of the school culture did affect teachers in their peace learning. Mostly, those practices were seen by teachers as encouraging them to learn peace.

In the next chapter, findings from SSB Lhokseumawe will be presented. It this then followed by a discussion and a reflection of the findings.

Chapter 8

Sekolah Sukma Bangsa Lhokseumawe

8.1 Introduction

In this chapter, the data derived from qualitative research at Sekolah Sukma Bangsa (SSB) Lhokseumawe is presented followed by a discussion of the key findings.



Figure 8.1 Location of Sekolah Sukma Bangsa Lhokseumawe (Map adapted from OpenStreetMap, n.d.).

Lhokseumawe, the city where SSB Lhokseumawe is located, is 267 kilometers from Banda Aceh, the capital of the province. It is on the east coast of the province of Aceh. Lhokseumawe is the second biggest city in the Province of Aceh after the capital, Banda Aceh (DJPb Kemenkeu RI, n.d.). Lhokseumawe has gas fields, which became one of the factors

involved in the conflict between the Government of Indonesia and Gerakan Aceh Merdeka (GAM/Free Aceh Movement) (Barter, 2015). During the conflict time, Lhokseumawe was also one of the cities that became a GAM stronghold (Barter, 2015). The inhabitants of Lhokseumawe are diverse in terms of religious affiliation, observed in the availability of religious buildings for non-Muslim in the city. There are 51 mosques, 171 *musholla* (small, mosque-like buildings used as prayer rooms for Muslims), two Christian churches, and a Buddhist temple established in Lhokseumawe (BPS Provinsi Aceh, 2020).

SSB Lhokseumawe is located in a village outside the city center, surrounded by the village community. Very similar to the other two schools, this school's compound has three sections. Each section belongs to elementary school, junior high school, and senior high school. The design of the school also allows students from different sections to meet each other. The school compound is equipped with various facilities, including a library, cafeteria, soccer field, and a musholla. As in the other two schools, SSB Lhokseumawe also provided lunch for teachers and students.



Figure 8.2 Sekolah Sukma Bangsa Lhokseumawe (Tim Dapodikbud, 2017).

Nineteen elementary teachers, 17 junior high teachers, 22 high school teachers work in this school at the time of this research. There were 324 students at the elementary level, 156 students at the junior high level, and 245 students at the high school level.

Level	Students	Teachers
Elementary school	324	19
Junior high school	156	17
High school	245	22
Total number	725	58

Table 8.1 Students and teachers at Sekolah Sukma Bangsa Lhokseumawe.

While all teachers were invited to participate in this research, only four teachers from SSB Lhokseumawe agreed to participate in an interview. Again, it is possible that the reluctance of other teachers to participate in this research might be caused by the research topic. Although the teachers were already informed about the objective of the research, and they were also informed that they would appear in pseudonyms with limited personal information that will be shared, teachers might still feel uncomfortable to talk openly about their perception of the practice of the school culture in their school. Another factor that might influence teachers' decisions was their level of trust in me as a researcher and outsider. There were many new teachers at SSB Lhokseumawe whom I had never met before. Therefore, they might not want to share their experiences with a stranger. Only teachers who already had interaction with me in my previous visits were willing to participate in this research.

No.	Name	Sex	Profession
1.	Alisa	F	Elementary School Teacher
2.	Barata	M	Junior High School Teacher
3.	Cemara	F	Senior High School Teacher
4.	Eko	M	Junior High School Teacher

Table 8.2 List of teacher participants in Sekolah Sukma Bangsa Lhokseumawe.

8.2 Findings

Identical to the analytical framework employed in Chapters 6 and 7, qualitative coding regarding the practice of the school culture that affects teachers in learning PE are grouped into four themes: **institutional management**, **school environment**, **facilitation for learning**, and the **relationship between teachers**.

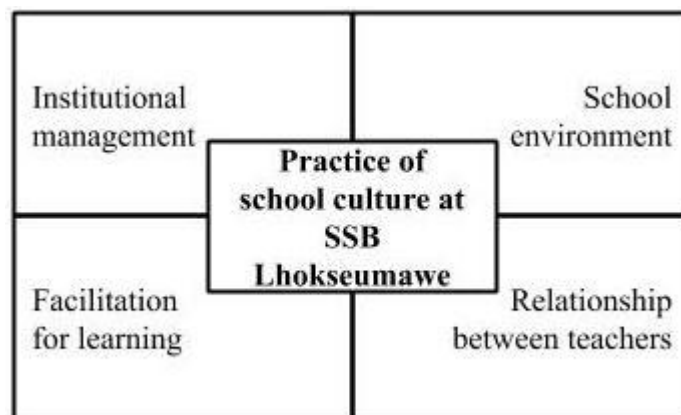


Figure 8.3 Emergent themes from the practice of school culture at Sekolah Sukma Bangsa Lhokseumawe.

8.2.1 Institutional management

In this first group of responses, teachers expressed responses that are related to their perception of the practice of school culture related to school policy implementation and evaluation.

School policy implementation. Implementation of the school policy that related to *peace and nonviolence* was seen as a practice of the school culture and a factor that affects teachers in learning PE. In this part, Cemara, an elementary school teacher, stated her opinion regarding the implementation of the Manajemen Konflik Berbasis Sekolah (MKBS/School-Based Conflict Management) system. This system, which is stated in the school statute chapter XV, is the manifestation of the school's culture on *salam* or 'peace.' Cemara said,

I learned about conflict resolution by observing how the school principal dealt with conflicts in the school. When teachers were in conflict, the school principal invited them to explain the situation. Then they will discuss to solve the conflict.

The statement that is given by Cemara provides an explanation of how the implementation of school policy is affecting her learning about how to solve a conflict through the example given by the school leaders, who implement the MKBS system.

Teacher evaluation. The evaluation process conducted by the school management was mentioned as a practice of the school culture that affected teachers' learning for PE. This practice was mentioned by Cemara, who said,

Evaluation from teachers, students, and school management has some elements about peace, including how teachers manage the classroom, how teachers manage their anger when facing conflict, and how we work in a team. The evaluation is a reminder for us to improve ourselves.

From her explanation above, it can be seen that the evaluation process involves school members, and it evaluates teachers' capacity on peace-related skills as well, which are skills in conflict resolution and group building. This evaluation process that includes an assessment from other

school members is in line with the school's culture of *senyum* or 'give a smile to others', whereby school members are willing to provide positive feedback to their colleagues through the evaluation process. The evaluation indicators, which include elements of peace, are in line with the school's culture of *salam*.

Another form of evaluation for teachers is the School Award. Eko, a junior high school teacher who received the school award as 'Teacher Leader of School Culture' in 2019, stated that the award is a reminder for him to implement school culture better, including in implementing peace practices at school.

Elements of the practice of school culture that were perceived as affecting teachers in learning peace in the theme of institutional management are summarized as follows:

The Practice of School Culture	Perceived Impact to Peace Learning		
	Encourage	Need Improvement	Discourage
Implementation of school policy on nonviolence	√		
Teacher evaluation	√		
School award for teachers	√		

Table 8.3 The perception of teachers in Sekolah Sukma Bangsa Lhokseumawe on the practice of school culture in the theme of institutional management.

8.2.2 School environment

The responses from teachers in SSB Lhokseumawe regarding practices of school culture that related to the school environment are divided into two categories – *direct messages* and *indirect messages*.

Direct messages. In this category, one teacher, Cemara, mentioned the installment of peace posters in the school compound as a practice of school culture. This practice is in line with the school's culture of *salam* or 'peace.' She said,

There are posters placed on the school walls with peace messages. They become reminders for teachers to practice peace learning in the classroom and school.

In her statement, it can be seen that Cemara perceived that the posters provide a reminder for her to practice peace.

Indirect messages. Teachers in SSB Lhokseumawe also mentioned practices that gave indirect messages for them to practice peace. The practices are related to positive behaviors shown by the school members that are in line with the school's culture of *salam*. One of the teachers, Alisa, a high school teacher, made a statement on this. She said,

This school adopts nonviolent values. I can see there is no practice of physical or verbal violence... the positive environment that we have in this school includes the practice of students supporting their friends who have a disability... I am happy being here... It means that I am in an educating environment. I am learning from what I see in this school.

Based on her statement above, Alisa saw that the practice of nonviolence in the school, including the students who support their classmates who have a disability, seemed to encourage her to practice nonviolence as well. She also said,

I learned about peace from my students, from their friendship. They practiced open communication with each other, and they did not bully their friends. It

taught me to apply inclusive teaching, where I invited students to respect each other and treat their friends as a family.

Her statement indicated that the friendship that her students showed had inspired her to create a lesson plan that integrates a peace value – respect for others. Alisa also mentioned an example of peace behaviors from the school leaders that helped her learn about peace. She said,

I learn about peace practice from the example given by the school director and school principal in conducting good coordination, providing a conducive environment to work, good facilities, their decision-making skills, and open communication that they practice.

Elements of the practice of school culture that were perceived as affecting teachers in learning peace in the theme of school environment are summarized as follow:

The Practice of School Culture	Perceived Impact to Peace Learning		
	Encourage	Need Improvement	Discourage
The installment of posters with peace messages	√		
Behavior examples from students	√		
Behavior examples from the school leaders	√		

Table 8.4 Perceptions of teachers in Sekolah Sukma Bangsa Lhokseumawe on the practice of school culture in the theme of school environment.

8.2.3 Facilitation for learning

In this category, teachers mentioned the practice of school culture related to learning activities, learning resources, and freedom for creativity.

Learning activities. Most of the responses from teachers in SSB Lhokseumawe mentioned the MKBS training as a practice of school culture that affected their learning for PE. This training is in line with the school's culture of *salam* or 'peace.' Alisa said,

The school provided various training sessions for teachers to learn, including the training where I learned school values on peace.

Another teacher, Barata, a junior high school teacher, said,

I learned about conflict management from training conducted by my school. The training also introduced peaceable school, peaceable classroom, mediation, and communication.

Cemara, a teacher who also participated in the MKBS training said,

I participated in the MKBS training. What I learned from the training was that we need to create a peaceful school, where we interact with students, colleagues, and others in a peaceful way. I learned how to manage conflict and to solve it, and to mediate a conflict.

Responses from the three teachers above seemed to have a positive effect on teachers in their peace learning. Through the training, they learned various knowledge, skills, and values on peace.

However, Alisa added a statement that showed her dissatisfaction with the frequency of the training. She said,

I want training to be conducted more often since we face many conflicts in school.

From her statement above, it could be perceived that she saw the MKBS training as a valuable activity to prepare her with the necessary skills and strategies to deal with conflicts that she may face.

Besides the MKBS training, another activity was mentioned by Cemara, which is the book club. It is an activity where teachers share learning from the books that they read. This activity is conducted once a week during the morning gathering. She said,

In the Morning Hope, every week, we have a book club section where a teacher will share their learning from a book that they have read. On several occasions my colleagues shared their learning from books on peace.

This activity was also seen to be in line with the school's culture on *salam* or 'peace.' It was observed during the Morning Hope that this activity exists. However, during the observation, it was not a peace-themed book that was discussed.

Learning resources. Teachers in SSB Lhokseumawe mentioned the provision of learning resources as the form of the practice of school culture that affected their learning for PE. This practice is in line with the school's culture on *salam*. Resources that were mentioned by teachers are school documents, peace-themed books in the library, and resource persons to learn about peace.

Alisa mentioned the school documents. She said,

I have the school statute that provides information on the school vision and values on peace. Understanding the school vision and values helps my colleagues and me in working in this school and understanding our goals in teaching.

A similar statement shared by Eko, who said,

I know that this school has a vision and mission related to peace when I read the school blueprint and statute. Those documents influence my mindset when in my

daily activities in the school. I practice peace culture in the school and it helps me in solving problems in school. I could solve problems justly.

The explanation that was given by Alisa and Eko above shows that the school statute not only provides her with information on the school vision and values, but also provides guidance for her in delivering teaching activities.

Cemara mentioned about the peace-themed books in the school library. She said,
The school library has books about peace and how to manage conflict. We can borrow those books when we want to learn how to solve conflicts.

Cemara also added another resource for learning peace, which was the school counselor. She said,

This school has a school counselor who facilitates teachers in learning peace.

Cemara's statement indicates that in SSB Lhokseumawe, the school counselor has an additional role regarding peace learning for teachers, which makes teachers have an in-site resource person to learn peace.

Freedom for creativity. Another practice that teachers saw as part of school culture that affected their peace learning is the freedom that they have to conduct creative learning. This practice is in line with the school's culture of *salam*. Alisa made a statement on this practice. She said,

In this school, teachers have the freedom to be creative, including creating peace in the classroom. Teachers are permitted to conduct learning activities everywhere they want and use any media.

Teachers, according to Alisa's explanation, are given the opportunity by the school to be creative in designing their teaching activities. Through this opportunity, teachers could learn and explore various ways to teach their students.

Based on the teachers' responses in the theme of facilitation for learning, here is the summary of their responses:

The Practice of School Culture	Perceived Impact to Peace Learning		
	Encourage	Need Improvement	Discourage
Implementation of the MKBS training	√	√	
Book club	√		
The provision of peace-themed books in the school library	√		
The provision of school documents	√		
The school counselor as a resource person to learn peace	√		
Providing freedom for teachers to conduct experiments	√		

Table 8.5 Perceptions of teachers in Sekolah Sukma Bangsa Lhokseumawe on the practice of school culture in the theme of facilitation for learning.

8.2.4 Relationship between teachers

In the fourth group of responses, teachers expressed responses concerning their perception of the practice of school cultures related to peer support and experience exchange.

Peer support. A practice of school culture that affected teachers in learning for PE was support from their colleagues. The practice is in line with the school's culture of *senyum* or 'give a smile to others.' This statement was given by Cemara, who said,

When we have conflicts, we were not left alone by our colleagues. We were supported to find the solution.

Her statement provides an understanding that teachers in SSB Lhokseumawe are supportive of each other. That situation seemed to affect the confidence of teachers to learn since they did not feel alone. They know that they have colleagues who are available to help them in finding solutions for their conflicts.

Experience exchange. The last practice of school culture that teachers thought affected their learning for PE was experience exchange. This practice was also in line with the school's culture of *senyum*. Cemara mentioned that the routine meeting was a space for teachers to exchange experiences related to peace. She said,

In the routine meeting, the school principal and teachers share experiences, including discussing conflicts that we have in the class and how we deal with them. If there is a conflict that is too difficult to be handled and we could not suggest ways to solve it, we would ask help from the school counselor.

Her explanation shows that teachers were willing to share their experiences with their colleagues, particularly when dealing with conflicts in the classroom. They are also willing to help their colleagues with suggestions to solve conflicts in the classroom.

Cemara's experience contrasts with that of Alisa. She explained her experience in Forum Guru Belajar Bersama (FGBB/Forum for Teacher Collaborative Learning), a teachers' monthly discussion forum. She said,

We have Forum Guru Belajar Bersama in our school, but it was not used effectively to learn about peace. Mostly it was focused on discussing school activities and administrative matters. I hope teachers are willing to speak up and

share their experiences. They often stayed quiet in the sharing session. However, in this school, we work as a team.

The different experiences of Cemara and Alisa can be understood since they teach at different school levels. Cemara teaches at the high school level, while Alisa teaches elementary level. The FGBB is conducted based on the school level. There might be a situation that caused teachers at the high school level to be more willing to exchange experiences compared to the elementary school level. There may also be an issue about how the sharing sessions are facilitated.

List of the practice of school culture that were perceived as affecting teachers in learning peace in the theme of the relationship between teachers are summarized as follow:

The Practice of School Culture	Perceived Impact to Peace Learning		
	Encourage	Need Improvement	Discourage
Support from colleagues in learning peace	√		
Exchange experiences in the routine meeting	√		
Exchange experiences in the FGBB		√	

Table 8.6 Perceptions of teachers in Sekolah Sukma Bangsa Lhokseumawe on the practice of school culture in the theme of the relationship between teachers.

8.3 Discussion

The responses gathered from teachers in SSB Lhokseumawe are discussed here by using the Professional Learning Community (PLC) framework. The summary of the responses abovementioned is presented in this table:

Professional Learning Community	The Practice of School Culture	Perceived Impact to Peace Learning		
		Encourage	Need Improvement	Discourage
Leadership	Implementation of school policy on nonviolence	√		

	Behavior examples from the school leaders	√		
	Providing freedom for teachers to conduct experiments	√		
	Implementation of the MKBS training		√	
Values and vision	Behavior examples from students	√		
	Behavior examples from the school leaders	√		
	Providing freedom for teachers to conduct experiments	√		
Collective learning	Implementation of the MKBS training	√		
	Book club	√		
Peer sharing	Exchange experiences in the routine meeting	√		
	Exchange experiences in the FGBB		√	
Physical conditions	The installment of posters with peace messages	√		
	Book club	√		
	The provision of peace-themed books in the school library	√		
	The provision of school documents	√		
	The school counselor as a resource person to learn peace	√		
	Exchange experiences in the routine meeting	√		
	Exchange experiences in the FGBB	√		
Relational conditions	Teacher evaluation	√		
	School award for teachers	√		
	Support from colleagues in learning peace	√		
	Exchange experiences in the routine meeting	√		
	Exchange experiences in the FGBB		√	

Table 8.7 Alignment practices of school culture in Sekolah Sukma Bangsa Lhokseumawe with the PLC framework

The attribute of **leadership** is aligned with four practices of school culture in SSB Lhokseumawe: the implementation of school policy on nonviolence, examples of behavior from the school leaders, providing freedom for teachers to conduct experiments, and the implementation of the MKBS training. Leadership in a professional learning community is shared between the school leaders and teachers, and school leaders play the role of facilitators who ensure that the school becomes a conducive learning environment for teachers.

In SSB Lhokseumawe, the practice of the school leaders that is shown through their implementation of school policy on nonviolence, providing examples of peace behavior, and providing freedom for teachers to conduct experiments was seen as encouraging teachers to learn peace. Through the implementation of school policy on nonviolence and giving peace behavior examples, school leaders became role models for teachers, which then encouraged them to learn peace. The freedom for teachers to conduct experiments shows that school leaders trust teachers to be creative. This freedom provides opportunities for teachers to learn and explore various ways they see as beneficial for teaching students, including the teaching of peace.

However, teachers were not satisfied that the leadership has fulfilled their need for more peace-related training. This shows that the shared leadership to make the school a professional learning community still needs to be improved, which means the school leaders and teachers need to find ways to solve this issue.

The attribute of **values and vision** is aligned with three practices of school culture in SSB Lhokseumawe, which are behavior examples from students, behavior examples from the school leaders, and providing freedom for teachers to conduct experiments. Values and vision that are shared by school members are essential in a professional learning community, where they become the binding guidance for the school members. Teachers use the school's values and

vision as a reference for designing their teaching activities with the common ultimate goal of the benefit of their students.

Peace values, which are part of the school culture in SSB Lhokseumawe, were seen as shared by the school members through their daily practice in the school. The congruity between these values and the behavior of its members seemed to send a positive message for teachers, a message that the school values peace highly. This affected teachers in creating their teaching activities, which should match the school's values. Teachers were creative in conducting teaching activities and used various ways to integrate values, in this case, peace values in their teaching activities.

Collective learning is aligned with two practices of school culture in SSB Lhokseumawe – the implementation of MKBS training and book club. Collective learning in a professional learning community takes place when teachers learn collaboratively and continuously to gain skills and strategies needed to address topics or conflicts in their school.

MKBS training and book club provided teachers with opportunities to learn collectively about peace-related topics. The training provided teachers with an understanding of the concepts and skills needed to establish a peaceable school and classroom. The book club, although it did not always discuss peace-themed books when teachers shared their readings, might provide additional peace learning for teachers.

The attribute of **peer sharing** is aligned with two practices of school culture in SSB Lhokseumawe, which are exchange experiences in the routine meeting and exchange experiences in the FGBB. In a professional learning community, teachers are able to share and exchange experiences with their colleagues in order to expand their learning. Teachers could visit other teachers' classes and observe, or they could have a forum to discuss their experiences.

In SSB Lhokseumawe, the routine meeting and FGGB were mentioned as spaces to exchange experiences. However, the perception of teachers regarding those two activities was different. Cemara, who mentioned the routine meeting, had a positive perception of the activity since, in this meeting, teachers shared their classroom experiences, including how they deal with conflicts in their classes. Alisa, who mentioned the FGGB, did not see that the forum helped her to learn peace because she said that most of the time her colleagues were reluctant to share their experiences. Therefore, although the FGGB has the potential to encourage teachers to learn about peace, the reluctance of teachers to share has hindered its potential.

The attribute of **physical conditions** is aligned with seven practices of school culture in SSB Lhokseumawe, which are the installment of posters with peace messages, book club, the provision of peace-themed books in the school library, the provision of school documents, the school counselor as a resource person to learn peace, exchange experiences in the routine meeting, and exchange experiences in the FGGB. Physical conditions in a professional learning community, including learning resources and spaces for teachers to meet and talk, enable them to learn continuously.

In SSB Lhokseumawe, learning resources such as posters with peace messages, school documents, peace-themed books in the school library, and the school counselor as a peace resource person were perceived positively by teachers for their peace learning. Those resources are available and accessible for teachers whenever they want to learn more about peace. Book club and routine meeting provide space for teachers to meet and talk, which encouraged them to learn about peace. The FGGB was seen positively as a space for teachers to meet and talk. However, the interaction during the discussion hindered the potential of the forum to encourage teachers to learn about peace.

The attribute of **relational conditions** is aligned with five practices of school culture in SSB Lhokseumawe, which are teacher evaluation, school award for teachers, support from colleagues in learning peace, exchange experiences in the routine meeting, and exchange experiences in the FGGB. In a professional learning community, there is positive interaction among people that are marked by a supportive and caring attitude from teachers towards their colleagues who want to learn.

In SSB Lhokseumawe, a supportive attitude that encouraged teachers to learn peace could be seen in the teachers' evaluation process where school members provide positive feedback to teachers, including by giving awards that could encourage teachers to learn peace more. It was also shown in how teachers provide suggestions to their colleagues when there is a teacher who needs help to find solutions for their conflict, and teachers' willingness to share experiences with others. However, this was not always the case. There was a dynamic in the teachers' relationship as well, as seen from the experience of Alisa who talked about the FGGB. In her experience, she found that her colleagues were reluctant to share their experiences and stayed silent in the forum. This attitude was perceived by teachers as a factor that obstructs peace learning.

All the attributes in the PLC framework are aligned with practices of school culture in SSB Lhokseumawe. The responses provided by teachers in SSB Lhokseumawe show that, in general, the practices of school culture in their school have helped their school as a professional learning community. It was seen from the positive perception that teachers gave on the practices of school culture toward their peace learning. Dissatisfaction that was mentioned by teachers in SSB Lhokseumawe regarding the implementation of the MKBS training and the reluctance of

teachers to exchange experience shows that a professional learning community is dynamic, and this dynamic is influenced by the people who are in the community.

8.4 Reflection

The findings and discussion from the experiences of teachers in SSB Lhokseumawe explain that the practice of school culture in the school affects teachers' learning for peace. Mainly, the findings suggest that the practice of the school culture contributes positively to teachers' aspiration for learning peace. Teachers' sentiment on the practice of the school culture was confirmed when I had a conversation with the school director and the school counselor, as well as when I looked at the school documents and through my observation of the life in the school.

When I talked to Susan Sovia, the school director, she confirmed that the school provides access for teachers to the main school documents, which are the school blueprint and the school statute since those two documents provide a basic understanding of the vision and values of the school (S. Sovia, personal communication, March 15th, 2019). She also provided me with the teacher's ethics document that, according to her, was distributed to teachers as well. The teacher's ethics document contains regulations that teachers in SSB Lhokseumawe must follow, including the prohibition of conducting any violent actions. Looking at those school documents, I could see that the school has an explicit expectation regarding the peace practice that they want from teachers. Therefore, I think that teachers would have the sense to equip themselves with peace-related knowledge and skills.

Ms. Sovia also explained the challenge of providing the MKBS training for teachers. The reason was similar to one shared by SSB Pidie and SSB Bireuen. However, she agreed that this challenge needs to be overcome, and together with the other two schools and Yayasan Sukma,

they are trying to find the best solution so that they could provide regular MKBS training for teachers (S. Sovia, personal communication, March 15th, 2019). I saw that this need correlates to the last sentence I mentioned in the previous paragraph. Teachers know that they need to learn peace and it is the responsibility of the school to facilitate that need.

In my conversation with the school counselor, Oulia Ulfa, she confirmed that teachers usually consult her when they have conflicts in class and ask for suggestions (O. Ulfa, personal communication, March 15th, 2019). It is a good step for SSB Lhokseumawe to have an in-school resource person for teachers to learn peace. An in-school peace resource person will be able to contextualize the peace learning for teachers better, compared to the resource person that comes from outside the school.

Ulfa also showed me the questionnaire documents that she uses to gather responses from the school members to evaluate teachers' performance. In that questionnaire, indicators that have relation to peace were seen, such as a question on how teachers deal with challenging students in the classroom. I could see that answers to this kind of question provide a reflection material for teachers to see how they performed, particularly in peace-related issues, which then will lead to their aspiration to learn peace more.

In my observation to see the life in SSB Lhokseumawe, I saw posters with peace messages being installed on the school walls. One of the posters is as follows:



Figure 8.4 Peace poster in Sekolah Sukma Bangsa Lhokseumawe (Photo provided by Susan Sovia).

In the poster above, the message says ‘positive attitudes are valuable assets in learning.’ The posters could be seen as a strategy to continuously remind teachers, as well as other school members, to practice peace. Reading the message in the posters and see the compatibility of the message with the school members’ behaviors, I developed an understanding that the situation in SSB Lhokseumawe could inspire teachers to learn peace.

In my visit to the school library, I observed peace-themed books were available, although the variety and the numbers of the books were not many. However, still, those books are good resources for teachers to learn peace.

I also managed to observe the classroom activity of Cemara. It was a class where the students learn Bahasa Indonesia (Indonesian language). The topic that Cemara was teaching at that time was ‘research.’ She invited her students to sit on the floor in a circle. She said a word related to research then threw a small ball to one of the students and asked her to define the word.

After the student answered it, she then threw the ball and repeated the process with other students. When all students had had a turn, she asked them what research topic they were interested in studying. She asked her students to think about social issues in their city, and they responded. One student mentioned poverty, and others mentioned social class and the drug problem.

In a conversation with Cemara after the class finished, she said that she always integrated a discussion on current issues in their city or elsewhere into her class. She said that she wants to develop her students' critical thinking and be aware of social issues.

Observing her class, I connect the responses that she gave in the interview with the reality of her teaching. I could sense that she already internalized peace values within herself. It is demonstrated through her good knowledge of peace and her creativity in integrating peace into her teaching activities. I could see the confidence that she has in teaching peace was supported by the experience that she has and the life that happens in SSB Lhokseumawe.

The findings in SSB Lhokseumawe were confirmed through triangulation with information from the school director, the school counselor, school documents, as well as observation of the life of the school. The challenge in conducting triangulation is that I was only able to observe one classroom activity due to the limited time in the school. However, the triangulation confirms that practices of the school culture in SSB Lhokseumawe mostly encouraged teachers to learn peace.

In the next chapter, findings from SSB Pidie, SSB Bireuen, and SSB Lhokseumawe will be compared by using a cross-case analysis method. It is then followed by extracting the learning from the three schools to see the nature of a school culture that supports TPD for PE in post-conflict society in Indonesia.

Chapter 9

Lesson Learned from the Findings in Three Schools

9.1 Introduction

Although each has some unique features, the three schools investigated in this study share similar school cultures. In Chapters 6 to 8, the answers to the first of three research questions (RQ1) that drive this study was examined **how do teachers perceive the practice of their school culture concerning TPD for PE.**

This chapter seeks to address the second and third questions of this study: **RQ2: How is the practice of school culture related to TPD for PE similar or different among the three schools?** and **RQ3: What is the nature of a school culture that supports TPD for PE in post-conflict society in Indonesia?**

9.2 Comparing findings from three schools

Answers to RQ2 will be compared using the Professional Learning Community (PLC) framework. The six attributes of the PLC framework will be used to compare these three research sites, including: leadership, values and vision, collective learning, peer sharing, physical conditions, and relational conditions. This chapter will then turn to addressing the third question incorporating relevant literature on school culture in post-conflict settings. To answer RQ2, a *cross-case analysis* is used, and to answer a thematic analysis aligned to interdisciplinary literature will be used. A cross-case analysis is used in analyzing multiple cases to compare the commonalities and differences of the units of analysis in case study (Khan & VanWynsberghe, 2008).

9.2.1 Leadership

Findings from three schools that are aligned with ‘leadership’ attribute in the PLC framework is presented below. Six facets of leadership were revealed in teacher interviews from Sekolah Sukma Bangsa (SSB) Pidie and Sekolah Sukma Bangsa (SSB) Bireuen, whereas Sekolah Sukma Bangsa (SSB) Lhokseumawe exhibited four facets of leadership:

Professional Learning Community	The Practice of School Culture	Perceived Impact to Peace Learning		
		Encourage	Need Improvement	Discourage
Leadership	Sekolah Sukma Bangsa Pidie			
	Messages from the school leaders in the routine gathering	√	√	
	Providing freedom for teachers to conduct experiments	√		
	Implementation of school policy on nonviolence	√		
	Implementation of school policy on conflict management	√		
	Employing teachers with a diverse background	√		
	Behavior example from the dormitory head	√		
	Implementation of the MKBS training		√	
	Sekolah Sukma Bangsa Bireuen			
	Messages from the school leaders in the routine gathering	√		
	Providing freedom for teachers to conduct experiments	√		
	Implementation of school policy on nonviolence	√		
	Implementation of school policy on transparency	√		
	Behavior examples from the school leaders	√		
	Implementation of the MKBS training		√	

	Sekolah Sukma Bangsa Lhokseumawe			
	Implementation of school policy on nonviolence	√		
	Behavior examples from the school leaders	√		
	Providing freedom for teachers to conduct experiments	√		
	Implementation of the MKBS training		√	

Table 9.1 Comparison of the practice of school culture from three schools related to ‘leadership’ attribute in the PLC framework.

The practices of school culture related to leadership attributes in the PLC framework mentioned by teachers from the three schools were almost identical. Teachers in the schools mentioned the implementation of peace-related school policies, peace behavior examples from the school leaders, and the freedom for themselves to conduct experiments on peace-related teaching activities as practices that contributed to their aspirations to learn about peace. Leadership in a professional learning community suggests a shared leadership between school leaders and teachers in creating the community, and school leaders showed supportive behavior towards the teachers’ learning process.

The consistency between the school policy and its implementation by the school leaders from the three schools suggests that this factor contributes to the level of trust among teachers, which then led to their aspirations to learn about peace. Peace-related behaviors shown by the school leaders also suggest that teachers saw school leaders as role models that need to be followed. The freedom that is given by the school leaders to teachers in the design of their teaching activities suggests the encouragement of creativity among teachers, which led teachers to learn and explore the most effective ways in teaching, including teaching peace to their students.

However, teachers from the schools shared a similar concern in terms of the implementation of the Manajemen Konflik Berbasis Sekolah (MKBS/School-Based Conflict Management) training. Teachers expressed their need to have more peace-related training, and this need was not fulfilled yet, at least until the time when this field research was conducted in 2019. In the experience of these three schools, the decision to conduct MKBS training was decided by the foundation based on its cost and resources required. Because the schools have the opportunity to carry out activities to meet the needs of the school without having to wait for decisions from the foundation, it appears that the shared leadership between teachers and school leaders has not run optimally to support the school as a professional learning community, in terms of peace learning.

Another concern was raised by teachers from SSB Pidie and SSB Bireuen regarding the messages delivered by the school leaders during the morning routine. In SSB Bireuen, teachers mentioned that school leaders gave positive messages and reminders for teachers to practice peace. However, in SSB Pidie, a teacher said that there were times when the messages delivered by the school leaders were not so peaceful, which affected teachers' feelings and might affect their aspiration to learn about peace as well. This situation suggests that the school leaders in SSB Pidie sometimes might not aware that their messages could hurt or, even affect teachers' aspirations to learn about peace. There may need to be opportunities made available for teachers to give safe feedback to leadership.

9.2.2 Values and vision

Findings from three schools that are aligned with the values and vision attribute in the PLC framework is presented below. Three facets of values and vision were revealed in teacher

interviews from SSB Pidie and SSB Lhokseumawe, whereas SSB Bireuen exhibited four facets of values and vision:

Professional Learning Community	The Practice of School Culture	Perceived Impact to Peace Learning		
		Encourage	Need Improvement	Discourage
Values and vision	Sekolah Sukma Bangsa Pidie			
	Behavior example from teachers	√		
	Behavior example from the dormitory head	√		
	Providing freedom for teachers to conduct experiments	√		
	Sekolah Sukma Bangsa Bireuen			
	Behavior examples from teachers	√		
	Behavior examples from the school members	√		
	Behavior examples from the school leaders	√		
	Providing freedom for teachers to conduct experiments	√		
	Sekolah Sukma Bangsa Lhokseumawe			
	Behavior examples from students	√		
	Behavior examples from the school leaders	√		
	Providing freedom for teachers to conduct experiments	√		

Table 9.2 Comparison of the practice of school culture from three schools related to ‘values and vision’ attribute in the PLC framework

The practices of school culture related to values and vision that were mentioned by teachers from the schools were congruent. All the practices were related to peace behavior examples shown by the school members, as well as opportunities for teachers to conduct experiments with their teaching activities. In a professional learning community, shared values

and vision among the school members becomes a guide for their attitude and behavior in their interaction with others. For teachers, the shared values and vision help them in creating teaching activities which focus on the excellence of their students.

The demonstration of peace-related values that are adopted by all three schools was manifested in the behaviors of the school members, such as how students treat their friends with disabilities, teachers never bullied their colleagues and school leaders who treat their students with love and empathy. The congruity between school values and school members' behaviors seemed to encourage teachers in the three schools to learn and adopt those values as well.

Further, teachers who understand the importance of peace-related values then integrated those values into their teaching activities with the purpose of nurturing those values in their students. The process of creating those teaching activities itself involves a learning process for teachers, and so they could create effective teaching activities that would help to nurture peace values within their students.

9.2.3 Collective learning

Findings from three schools that are aligned with the collective learning attribute in the PLC framework is presented below. Three facets of collective learning were revealed in teacher interviews from SSB Bireuen and SSB Lhokseumawe, whereas SSB Pidie exhibited two facets of collective learning:

Professional Learning Community	The Practice of School Culture	Perceived Impact to Peace Learning		
		Encourage	Need Improvement	Discourage
Collective learning	Sekolah Sukma Bangsa Pidie			
	Implementation of the MKBS training	√	√	
	Providing freedom for teachers to conduct experiments	√		
	Sekolah Sukma Bangsa Bireuen			
	Implementation of the MKBS training	√		
	Implementation of other peace-related school activities	√		
	Providing freedom for teachers to conduct experiments	√		
	Sekolah Sukma Bangsa Lhokseumawe			
	Implementation of the MKBS training	√		
	Book club	√		
	Providing freedom for teachers to conduct experiments	√		

Table 9.3 Comparison of the practice of school culture from three schools related to ‘collective learning’ attribute in the PLC framework.

Practices of school culture related to collective learning that were mentioned by teachers from the three schools were almost identical. All the practices were about the implementation of MKBS training and other school activities that provide learning for peace. Teachers also mentioned the freedom that they have to conduct experiments with their teaching activities as part of their learning for peace. In a professional learning community, teachers learn continuously and collaboratively to address issues and conflicts in their school. Through this learning, they improve their professionalism with knowledge, skills, and strategies needed to address issues and conflicts. However, there was concern expressed by a teacher in SSB Pidie

that with less frequent training available the school system is not running as smoothly as it was before.

The MKBS training provided teachers with the knowledge, skills, and strategies related to peace that can be used to address issues, such as when there is a conflict that they need to solve. The teachers perceived this activity positively. The training suggests that the foundation provides peace learning for teachers, and they expressed their need to have more training, which was unfortunately not fulfilled by their school leaders.

SSB Bireuen and SSB Lhokseumawe provide examples of school activities other than the MKBS training that provided peace learning as well. There are activities such as family gathering, peace day, the commemoration of the Aceh Peace Agreement, and a counseling seminar in SSB Bireuen that helped teachers to learn about peace, while in SSB Lhokseumawe there is a book club activity where teachers can share the learnings from the books that they read.

The result of the learning that the teachers received from those various activities above was then applied in their teaching activities. Through the freedom that was given by the school leaders to conduct experiments in their teaching activities, teachers applied the knowledge, skills, and strategies for peace for the excellence of their students.

9.2.4 Peer sharing

Findings from three schools that are aligned with the peer sharing attribute in the PLC framework is presented below. Two facets of peer sharing were revealed in teacher interviews from SSB Bireuen and SSB Lhokseumawe, whereas SSB Pidie exhibited one facet of peer sharing:

Professional Learning Community	The Practice of School Culture	Perceived Impact to Peace Learning		
		Encourage	Need Improvement	Discourage
Peer sharing	Sekolah Sukma Bangsa Pidie			
	Exchange experiences in the FGGB	√		
	Sekolah Sukma Bangsa Bireuen			
	Exchange experiences in the FGGB	√		
	Informal discussion during the lunch gathering in the school cafeteria	√		
	Sekolah Sukma Bangsa Lhokseumawe			
	Exchange experiences in the routine meeting	√		
	Exchange experiences in the FGGB		√	

Table 9.4 Comparison of the practice of school culture from three schools related to ‘peer sharing’ attribute in the PLC framework.

Practices of school culture related to peer sharing that were mentioned by teachers from the three schools were alike. In all three schools, they mentioned the exchange experience in the Forum Guru Belajar Bersama (FGGB/Forum for Teacher Collaborative Learning), a teachers’ monthly discussion forum conducted at every school level. A teacher in SSB Bireuen added an exchange experience activity during the lunch gathering at the school cafeteria, while a teacher in SSB Lhokseumawe mentioned experience exchanges in the routine meeting. In a professional learning community, teachers actively exchange experiences with their colleagues in order to enhance their professionalism. This can be done in different ways, such as observing classes or having discussions to share experiences.

Teachers in SSB Pidie and SSB Bireuen mentioned that their exchange experiences with their colleagues, particularly those dealing with conflicts in the classroom, gave them lessons for their own learning. In SSB Lhokseumawe, a teacher had a positive perception of the exchange

experience that she had with her colleagues at the high school, while a teacher at the elementary school expressed her disappointment towards her colleagues who were reluctant to share their experiences in the FGGB. She was unable to gain new learning from the experiences of her colleagues.

9.2.5 Physical conditions

Findings from three schools that are aligned with the physical conditions attribute in the PLC framework is presented below. Four facets of physical conditions were revealed in teacher interviews from SSB Pidie and SSB Lhokseumawe, whereas SSB Bireuen exhibited five facets of physical conditions:

Professional Learning Community	The Practice of School Culture	Perceived Impact to Peace Learning		
		Encourage	Need Improvement	Discourage
Physical conditions	Sekolah Sukma Bangsa Pidie			
	The provision of school documents	√		
	The provision of peace-themed books in the school library		√	
	Posters with peace message	√	√	
	Exchange experiences in the FGGB	√		
	Sekolah Sukma Bangsa Bireuen			
	The provision of school documents	√		
	The provision of peace-themed books in the school library	√		
	The installment of posters with peace messages	√		
	Exchange experiences in the FGGB	√		
	Informal discussion during the lunch gathering in	√		

	the school cafeteria			
	Sekolah Sukma Bangsa Lhokseumawe			
	The installment of posters with peace messages	√		
	Book club	√		
	The provision of peace-themed books in the school library	√		
	The provision of school documents	√		
	The school counselor as a resource person to learn peace	√		
	Exchange experiences in the routine meeting	√		
	Exchange experiences in the FGBB	√		

Table 9.5 Comparison of the practice of school culture from three schools related to ‘physical conditions’ attribute in the PLC framework.

Practices of school culture related to physical conditions that were mentioned by teachers from three schools were mostly similar. Practices related to *salam* or ‘peace’ culture are mentioned in this section. These include the provision of school documents that have information on peace-related school policies, the installation of posters with peace messages in the school compound, and the provision of peace-themed books in the school library. There are also times and spaces that can be used for teachers to meet and talk, such as the FGBB, lunchtime gathering in the school cafeteria, routine meetings, and the book club. In SSB Lhokseumawe, the presence of the school counselor, which was mentioned by a teacher, could be considered as part of the physical conditions of the school because of the function of the school counselor as a resource for teachers to learn about peace. It is interesting since in SSB Pidie and SSB Bireuen, although they also have school counselors, the teachers did not mention them as resource persons for learning peace. It might be caused by the different policies from these three schools regarding the

role of the school counselor, or it is because of the school counselor's initiative to provide herself as a peace resource person.

In a professional learning community, the physical conditions contribute to the continuity of the teachers' learning. They can be in the form of physical resources or time and space where teachers can meet and talk and learn together.

The resources and spaces, mentioned by teachers in three schools, were mostly perceived as contributing to teachers' aspirations to learn peace. However, there were concerns raised by teachers in SSB Pidie regarding the provision of peace-themed books in the school library and the posters with peace messages installed in the school compound. One teacher mentioned that the peace-themed books available in the school library were not up to date, while the posters were ineffective in reminding the school members to practice peace.

9.2.6 Relational conditions

Findings from three schools that are aligned with the relational conditions attribute in the PLC framework are presented below. Four facets of relational conditions were revealed in teacher interviews from SSB Bireuen and SSB Lhokseumawe, whereas SSB Pidie exhibited five facets of relational conditions:

Professional Learning Community	The Practice of School Culture	Perceived Impact to Peace Learning		
		Encourage	Need Improvement	Discourage
Relational conditions	Sekolah Sukma Bangsa Pidie			
	Support from colleagues in learning peace	√		
	School award for teachers	√		
	Teacher evaluation	√		

	Exchange experiences in the FGBB	√		
	Sekolah Sukma Bangsa Bireuen			
	Support from colleagues in learning peace	√		
	Teacher evaluation	√		
	Exchange experiences in the FGBB	√		
	Informal discussion during the lunch gathering in the school cafeteria	√		
	Sekolah Sukma Bangsa Lhokseumawe			
	Teacher evaluation	√		
	School award for teachers	√		
	Support from colleagues in learning peace	√		
	Exchange experiences in the routine meeting	√		
	Exchange experiences in the FGBB		√	

Table 9.6 Comparison of the practice of school culture from three schools related to ‘relational conditions’ attribute in the PLC framework.

Practices of school culture related to relational conditions that were mentioned by teachers from the three schools were quite similar. They talked about practices related to *senyum* or ‘give a smile to others’ culture, where teachers were supportive and caring towards others. Teachers were not hesitant to give suggestions to their colleagues when there were questions regarding how to deal with conflicts in the classroom. One teacher in SSB Pidie mentioned that she has a colleague who helped her to develop skills in positive communication. Teachers also gave positive feedback to their colleagues through the teacher evaluation process. The evaluation indicators include elements related to peace, such as teachers’ skills in dealing with conflict, manage their emotions, and team building. The evaluation result was then used by teachers to improve their capacities, including peace-related capacities.

Teachers from all the schools were also willing to exchange experiences with their colleagues. These exchanges occurred in discussion forums as well as in informal meetings, such as during the lunchtime gathering in the school cafeteria. Teachers exchange their experiences of dealing with conflicts in their classroom, which were then used as ideas or references for their colleagues to deal with conflicts. However, one teacher who teaches at the elementary school in SSB Lhokseumawe shared her concern regarding the hesitancy shown by her colleagues to exchange experiences in the FGGB that is held for each school level. She said that her colleagues mostly stay quiet during the discussion, and the forum became a space for discussing administrative issues only. Relationships among teachers are dynamic, and each teacher will gain something different from the exchange experiences.

Overall, the practice of school culture in these three schools was quite similar. It can be understood since they have the same school vision and values and mostly share the same school policies, particularly ones that related to peace, such as the MKBS system. There were some practices unique for each school, such as the routine morning gathering, or which each school has a different schedule. The differences that also occurred were related to leadership and teachers' relationships.

Regarding the perception of teachers on the effect of the practice of school culture on their TPD for PE, in general, the practices of the school culture were perceived as having a positive contribution to the teachers' peace learning process. Some concerns were raised by teachers that were specific to their own school or even school level, and there was one concern shared by teachers in all three schools regarding the frequency for the MKBS training. All these concerns suggest the need for consistency and continuity in all elements of school culture, thus supporting teachers' peace learning.

9.3 The nature of a school culture that supports TPD for PE in post-conflict society in Indonesia

This research has begun to fill the research gap regarding the relationship between school culture and teacher professional development (TPD) for peace education (PE), particularly in Indonesia. The cases of three schools in Aceh that implement school culture that supports peace suggests that the school culture affected teachers in their professional development for PE, and there is a pattern that emerged from their school culture so that it affected TPD for PE.

Discussing the pattern of school culture mentioned above, this section answers question three of this research, which is, **what is the nature of a school culture that supports TPD for PE in post-conflict society in Indonesia?** Drawing on relevant literature that addresses school culture and developing school culture in a post-conflict setting, the next section will begin to synthesize the research findings into existing disciplinary contentions.

In Chapter 4, as stated by Hargreaves and Fullan (1992), teachers need support from their community, as well as from the system within which they are working, in order to develop their capacity, while Jurasaitė-Harbison and Rex (2010) state that school culture contributes to teachers' professional development. Another scholar, Olivier (2001), states that "productive and positive school cultures can make a significant contribution to creating professional learning communities through norms, values, and relationships that sustain momentum for school improvement over time" (p. 7). Those statements show that a school that has a positive school culture can encourage teachers to continue their learning through its norms, values, and relationships.

However, discussion on school culture and its relation to teachers' professional development has not yet appeared in the peace education literature. A discussion of TPD for PE

appears in an article written by Carter (2010), where she mentions three elements needed to support teachers to learn about peace: education to equip teachers with knowledge about, skills for, and values that support peace; school curricula that support peace; and the government needs to provide a policy on peace education.

The findings in this research offer an additional element, school culture, to the discussion that has been offered by Carter (2010). The findings provide evidence that school culture that explicitly favours peace and is designed to support TPD has an impact on TPD for PE. Learning for peace needs continuity, and also requires cooperation, solidarity, and linkages (Toh & Floresca-Cawagas, 1990). The practice of school culture that promotes peace provides the opportunity for teachers to be continuously exposed to the practice of peace, which then leads to the learning and internalization of peace within teachers.

The findings in three schools in Aceh that have school cultures that support peace suggest how such a culture supports TPD for PE in post-conflict Indonesia. The nature of the school culture in the three schools can be illustrated in the following diagram:

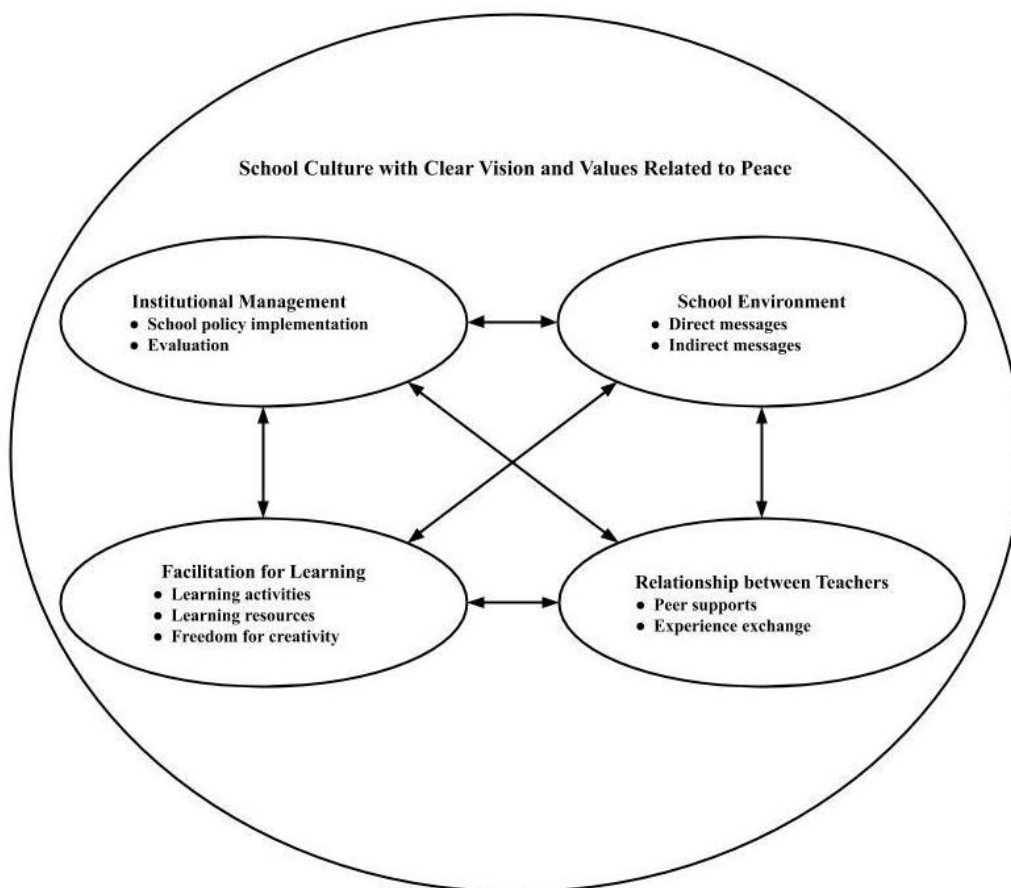


Figure 9.1 The nature of school culture that supports TPD for PE in three schools in post-conflict Aceh, Indonesia.

There are five elements in the school culture, based on the experience of these three schools in Aceh, that could support teachers in encouraging them to study peace. Those elements are a clear vision and values related to peace, institutional management, school environment facilitation for learning, and the relationship between teachers.

The first element that also becomes the fundamental aspect of creating an environment that is supportive of TPD for PE is a clear vision and values related to peace. In order to build a strong school culture, a clear and well-defined vision and values are essential (Jerald, 2006). The vision and values of the school shape the school culture, which then becomes the way school members behave and interact.

For schools in a post-conflict society, such as these, the school culture was developed based on the clear visions that the schools want to empower the education community and society to no longer use violent means in their voicing aspirations (Baedowi et al., 2015). The focus that the schools give to promoting nonviolence is in line with the characteristics of the PE program based on its context offered by Salomon, who explains that in intractable regions, the PE program will most likely have an emphasis on violence prevention (Salomon, 2002).

School culture affects various aspects of the life of a school, including teachers' performance. With the understanding that teachers need to develop their professionalism to provide an excellent level of education, the school environment needs to be created as a conducive learning environment, not only for students but for teachers as well (Hord, 1997). The school then acts as a professional learning community for teachers.

As a professional learning community with the specific purpose of learning for peace, following the clear vision and values of the school on peace, there are four elements of the school culture that need to be addressed so that teachers could be supported to learn peace – institutional management, school environment, facilitation for learning, and relationships between teachers. Those four elements interact with and influence each other.

9.3.1 Institutional management

The school needs to ensure policies that support peace, such as those dealing with violence and policies on conflict management, as was seen in the experience of the three schools. The importance of institutional management is aligned with a statement made by Toh (2001), who said that the consistency of the educational institutions in upholding human rights of students, teachers, and other stakeholders could motivate the learners (which could be understood as all

the school members, including teachers) to promote human rights and their responsibilities on human rights. Therefore, schools do not only have policies that support peace, but they (the school leaders) need to implement the policies consistently.

The experience of teachers in the three schools suggests that congruity between policies and their implementation could build up the trust of teachers on the school values on peace and encourage them to learn about peace. This situation is supported by the results of the research conducted by Hantzopoulos (2011), which shows how a school that has a commitment to implementing peace through deliberate structures was seen as giving encouragement to students to learn about peace. Although the research saw impacts on students, it could be assumed that teachers would also have a similar perception.

Besides the congruity between school policy and its implementation, another part of the institutional management that has a contribution to teachers' peace learning is the evaluation of teachers' performance. The school needs to continuously and consistently evaluate teachers on their performance, particularly skills related to peace. Yen (2003) states that a proper teacher evaluation system could enhance the quality and performance of teachers. Therefore, to support teachers in learning about peace, the evaluation system for teachers needs to include indicators on teachers' performance on peace-related issues. The result will then be able to provide teachers with reflection materials that they can use to improve their skills in peace teaching.

9.3.2 School environment

Constant exposure to the school culture might contribute positively to the teachers' peace learning as well. Visible artifacts, behaviors, and other elements around the school that show the school culture on peace become a reminder, through direct or indirect ways, for teachers to

practice peace. Halverson (2003) states that artifacts in schools that are intentionally displayed with certain messages could provide opportunities for teachers to talk about practices in the school and generate ideas for programs or teaching activities. Therefore, physical and relational conditions in the school should be seen as strategic avenues to influence the school members, including teachers, to learn peace.

School artifacts and infrastructures could not be designed or displayed only for aesthetic and functional reasons. Further, they should be designed and displayed with the consciousness of how those artifacts and infrastructures, and even activities and relational conditions could raise the awareness of the school members on peace.

In schools that explicitly state their stance on peace, the artifacts, behaviors, and other elements around the school could also become a reminder that could help teachers to remember what is their role in the school and what the school expects from them as teachers in terms of as agents of peace. As has been mentioned in Chapter 4 on the literature review, as agents of peace, teachers have the responsibility to internalize and practice peace values. They are expected to be role models for students on how to respond to problems nonviolently and to be creative in finding solutions for those problems (Horner et al., 2015).

9.3.3 Facilitation for learning

The manifestation of the school culture of peace into learning activities, learning resources, and opportunities for teachers to express their creativity might encourage teachers to learn about peace. Learning activities that could take the form of training and gatherings provide teachers with opportunities to learn the knowledge and skills for peace. This is then supported with peace learning resources that are available in the school, which could be in the form of learning

materials and resource persons. Further, to facilitate peace learning, teachers need opportunities to implement their knowledge and skills in their teaching activities.

This facilitation for teachers to learn about peace provided by the school as the manifestation of school culture is in line with the views of Leithwood, Louis, Anderson, Wahlstrom, Mascall, and Gordon (2010), that when a school provides necessary support for teachers and students, the school will gain the most benefit. In the case of schools that support teachers in peace learning, teachers would have more possibilities to learn and practice it for the students' excellence.

Once teachers developed their professionalism for PE, it only becomes meaningful when they implement their peace knowledge, skills, and values in their teaching activities. In order to implement it, teachers need to have the belief that peace is crucial for their students. Haney and Lumpe (1995) state that teachers' belief about what is important for their students plays a significant role in the decision on what the teachers will teach to their teachers and how they will teach it. However, the implementation of teachers' ideas could only happen if teachers received freedom and support from the school (Haney & Lumpe, 1995).

9.3.4 Relationship between teachers

The implication when a school adopts peace as its culture is that it becomes the shared responsibility of the school members to actualize the school as a peace community. This also applies to the relationship between teachers. It becomes a shared responsibility among teachers to support each other, and so all teachers in the school could practice peace teaching.

Teachers' collective efforts are critical to enhancing student's excellence (Balyer, Karatas, & Alci, 2015). Teachers provide encouragement, input, and positive feedback to their

colleagues whenever there is a teacher who needs help in dealing with peace-related issues. In addition, teachers also need opportunities to learn from each other (Postholm & Wæge, 2016).

Learning for peace among teachers in the school could be understood from the principle of communion (Toh & Floresca-Cawagas, 1990). The principle of communion emphasizes the collaborative work among people that goes beyond boundaries. In the school, teachers share “their knowledge, skills, resources, visions, and particularly strengths, since no one person or organization can claim to be complete and without shortcomings” (Toh & Floresca-Cawagas, 1990, p. 12). The exchange of peace-related experiences among teachers will provide stronger encouragement for teachers to keep learning, with the aim that their sharing is not only for their own personal development, but ultimately to provide the best education so that their students will be able to contribute to the establishment of a peaceful society.

9.4 Summary

Chapters 6 to 9 provided findings on the perception of teachers in three schools in Aceh regarding the practice of the school culture and its relations to TPD for PE. Those findings were presented in order to answer the three questions that drive this original study on post-conflict peace education in Indonesia. Chapters 6 to 8 answered RQ1 to illustrate **how do teachers perceive the practice of their school culture concerning TPD for PE?** This Chapter responded to RQ2 and RQ3 to address **how is the practice of school culture related to TPD for PE similar or different among the three schools?** and **what is the nature of a school culture that supports TPD for PE in post-conflict society in Indonesia?**

The findings from three schools in Aceh that have a school culture that supports peace suggests that teachers in those three schools, in general, perceived that the practice of the school

culture affected their TPD for PE positively. Some practices of the school culture need improvement in order to support teachers' peace learning more effectively.

The findings also suggest the nature of a school culture that supports TPD for PE in post-conflict Indonesia. It shows that the school needs to have a clear vision and values that support peace, which then becomes the foundation for the school culture. To enable the school culture to support TPD for PE, institutional management, school environment, facilitation for learning, and the relationship between teachers need to be addressed. Those four elements are connected to each other to provide comprehensive support for TPD for PE.

In the next chapter, the conclusion of this study will be presented. Recommendation for the schools as well as recommendations for further study in regard to the relations between school culture and TPD for PE will be presented as well to complete this study.

Chapter 10

Conclusion

10.1 Learning from the study

This study attempted to investigate the relations between the practice of school culture and teacher professional development (TPD) for peace education (PE). The motivation to understand the relationship between those two elements arose from my field experience as a peace education practitioner in Indonesia. I found there were cases where teachers who were already trained for peace-related training did not implement their knowledge and skills in their teaching activities. Meanwhile, I also found three cases in Aceh, a post-conflict society in Indonesia that has suffered from a protracted armed conflict between the Government of Indonesia and Gerakan Aceh Merdeka (GAM/Free Aceh Movement), where teachers who were trained for peace-related training implemented their knowledge and skills in their teaching activities. Teachers in these three cases work in schools that practice peace-related school culture.

The literature review that I conducted informed me that studies on teachers in peace education are limited. Further, the available literature that discusses TPD for PE only focuses on three elements, which are teacher training, curriculum, and governmental regulations (Carter, 2010). The result of my literature review and the experience that I had in the three schools in Aceh aroused my interest in understanding the relations between school culture and TPD for PE. I used the professional learning community (PLC) framework developed by Hord (1997) to understand the relation between school culture and TPD. The PLC framework has six attributes: *leadership, values and vision, collective learning, peer sharing, physical conditions, and relational conditions.*

Using a qualitative, case study methodology, I conducted research in three schools in Aceh (Sekolah Sukma Bangsa (SSB) Pidie, SSB Bireuen, and SSB Lhokseumawe) by interviewing their teachers and examined the school documents to answer three research questions. The first question was: **How do teachers perceive the practice of their school culture concerning TPD for PE?** Using the PLC framework to analyze the findings, the study revealed that four themes emerged from the practices of the school culture in SSB Pidie: *institutional management, school environment, facilitation for learning, and the relationship between teachers*. Those practices under the four themes are aligned with the six attributes of the PLC framework. Practices of the school culture that align with these four themes were mostly perceived as encouraging teachers in SSB Pidie to learn PE. There were also practices of school culture that the teachers thought need to be improved in order to encourage teachers to learn PE. Those practices concern message delivery from the school leaders in the routine gathering; the frequency of the Manajemen Konflik Berbasis Sekolah (MKBS/School-Based Conflict Management) training; the provision of peace-themed books in the school library; and the installation of posters with peace message on the school walls.

In SSB Bireuen, four similar themes emerged from the teachers' responses regarding the practices of school culture related to TPD for PE. Those four themes are *institutional management, school environment, facilitation for learning, and the relationship between teachers*. Those practices under the four themes are aligned with the six attributes of the PLC framework. Almost all of the practices of the school culture related to TPD for PE were encouraging teachers to learn PE. There was only one practice that teachers thought needed to be improved so that it could encourage teachers to learn peace, which was the frequency of the MKBS training.

In SSB Lhokseumawe, teachers' responses on the practices of the school culture that have relations to TPD for PE also generated four similar themes: *institutional management*, *school environment*, *facilitation for learning*, and *the relationship between teachers*. Those practices under the four themes are aligned with the six attributes of the PLC framework. Those practices, according to teachers, mostly encouraged them to learn PE. There were two practices (one that related to the frequency of the MKBS training and another one related to Forum Guru Belajar Bersama (FGBB/Forum for Teacher Collaborative Learning) that teachers thought need to be improved so that those practices could encourage teachers to learn PE.

The second research question was: **How is the practice of school culture related to TPD for PE similar or different among the three schools?** Responses from teachers from SSB Pidie, SSB Bireuen, and SSB Lhokseumawe were similar. The practices of the school culture in those three schools mainly encouraged teachers to learn PE. Using the PLC framework, the practices that are aligned with the *leadership* attribute mostly encouraged teachers to learn PE. School leaders act as role models for the teachers. School leaders who consistently implement the school policies, particularly the ones related to peace, and show peace-related values as their personal values, inspired teachers to learn peace. Further, school leaders also gave freedom to teachers to be creative in their teaching activities as a way to integrate peace. The freedom allows teachers in three schools to learn and explore the most effective ways in teaching peace to their students.

However, in SSB Pidie, there was one practice – messages from the school leaders in the routine gathering – according to teachers that needs to be improved to encourage teachers to learn PE. An additional practice that needs to be improved was shared by teachers in all three

schools, which is the implementation of the MKBS training. Teachers need school leaders to be more proactive in providing regular MKBS training for teachers.

Regarding the attribute of *values and vision* and the attribute of *collective learning*, teachers from all three schools shared a similar perception. The practices of school culture that are aligned with those two abovementioned attributes were perceived as encouraging teachers to learn PE. Teachers from the three schools saw the behaviors of the school members reflect the school's values and vision that promote peace. The congruity between school values and vision and school members' behaviors seemed to encourage teachers in the three schools to learn and adopt peace values as well. The learning process went further when teachers then integrated those values into their teaching activities with the purpose of nurturing peace values in their students.

The learning activities provided by the schools gave teachers the knowledge, skills, and strategies related to peace that can be used to address issues related to peace and conflict. Teachers in the three schools also mentioned that they have the opportunity to apply their peace learning in their teaching activities, and they did that for the benefit of their students.

Practices of the school culture that are aligned with the attribute of *peer sharing* were mostly perceived as encouraging teachers to learn PE. Teachers in the three schools mentioned that they exchanged experiences with their colleagues regarding topics related to peace and conflict, particularly those dealing with conflicts in the classroom. The learning they received from their colleagues provided new insights on how to deal with similar issues if they arose in their classroom. Teachers in the three schools stated that peer sharing activities mostly occurred in the FGGB, while other informal activities also provided space to exchange experiences, such as lunch gathering and routine meetings. However, in SSB Lhokseumawe, the practice of

exchange experience in the FGBB at the elementary school needs to be improved in order to be able to encourage teachers to learn PE since teachers seemed reluctant to share their experiences in the FGBB.

Regarding practices of the school culture that are aligned with the attribute of *physical conditions*, teachers from the three schools also mostly perceived that those practices encouraged them to learn PE. Various physical conditions mentioned by teachers in the three schools, including the provision of school documents that have information on peace-related school policies, the installation of posters with peace messages in the school compound, the provision of peace-themed books in the school library, lunchtime gathering in the school cafeteria, routine meetings, the book club, and FGBB. In SSB Lhokseumawe, the presence of the school counselor also seen as part of the physical condition that helps teachers to learn PE since the school counselor acts as the resource person to learn peace. An exception appeared from the responses in SSB Pidie, where there were two practices, the provision of peace-themed books in the school library and the installation of posters with peace messages that need to be improved to be able to encourage teachers to learn PE.

For practices of the school culture that are aligned with the attribute of *relational conditions*, teachers from all three schools also shared similar perceptions, that the practices encouraged them to learn PE. Teachers in the three schools stated that their colleagues were supportive and caring towards others. Teachers were not hesitant to give suggestions to their colleagues when there were questions related to peace and conflict, and they were also willing to share their peace-related experiences with their colleagues. The good relation among teachers also appeared in the positive feedback on the peace-related indicators given by teachers to their colleagues in the teacher evaluation process. The result of the evaluation process was then used

by teachers to improve their peace capacities. Only one practice in SSB Lhokseumawe needed to be improved, which is exchange experiences in FGGB, so that the practice could encourage teachers to learn PE.

Research question three, **What is the nature of a school culture that supports TPD for PE in post-conflict society in Indonesia?** was answered through the findings from the practices of school cultures in SSB Pidie, SSB Bireuen, and SSB Lhokseumawe. It was found that a school culture that supports TPD for PE in post-conflict society in Indonesia might need to start from the stance of the schools toward peace – a stance that the school will promote nonviolent ways to solve conflicts.

In post-conflict societies, or in intractable regions, the emphasis of the PE is on violence prevention (Salomon, 2002). It is crucial for schools in post-conflict societies to have a commitment to promote nonviolent ways to solve conflicts. A school, as an educational institution, plays its role to socialize, teach, and nurture peace-related knowledge, skills, and values to its students with the goal that the future generation of the society will not repeat the mistakes made by their previous generation. Once the school has a clear stance toward peace, which needs to be stated explicitly in the school vision, the stance of the schools is then translated into school culture and its practices.

The school's stance on peace and its vision to contribute to the creation of a peaceful society can only be achieved when teachers, who are working in the school, have the capacity to teach peace to the students. TPD for PE for inservice teachers then is needed. To ensure a continuous TPD for PE in the school (since peace learning is life-long learning), conducive school culture is seen as having a positive contribution to TPD for PE.

Based on the findings from three schools in Aceh, the practices of the school cultures that support TPD for PE in a post-conflict society in Indonesia could be categorized into four themes. The first is practices that are related to *institutional management*. In this theme, the practices are ones related to school policy implementation and teacher evaluation. Schools are expected not only to have policies that support peace, but they (the school leaders) need to implement the policies consistently. The congruity between the school policies and its implementation by the school leaders could build the trust of teachers on the school vision and values on peace and encourage them to learn about peace. The school management also needs to provide evaluation for teachers on their peace-related performance. The evaluation result will provide teachers with reflection materials that they can use to improve their skills in peace teaching.

The second is practices concerning *school environment*. In this theme, the practices are ones related to direct and indirect messages to teachers. School's visible artifacts, behaviors, and other elements around the school that show the school culture on peace give constant exposure to teachers to peace messages, whether in direct or indirect ways. The result of this constant exposure is that teachers are hoped to continuously remember to learn peace, to practice peace, and to teach peace.

The third is practices that are related to *facilitation for learning*. In this theme, the practices are those related to learning activities, learning resources, and freedom for creativity. Schools provide learning activities and learning resources for teachers. The activities could take various learning forms, including training, gathering, celebration, and others, that provide teachers with opportunities to learn knowledge, skills, and values for peace. The learning activities are accompanied by adequate learning resources that could be in the form of learning materials, such as peace-themed books available in the school library, and available resource

person in the school to facilitate the peace learning, for example by assigning the school counselor to take the role of peace learning facilitator. However, by all means, the school counselor must have sufficient capacity to facilitate the peace learning process. The result of the teachers' peace learning process itself would be meaningful when it is implemented in the teachers' teaching activities. Therefore, teachers need the freedom to express their creativity to design and implement their peace learning with the belief that peace is crucial for their students since they are the future leaders of society who will make sure that the unfortunate experiences of the society in the past, caused by the violent conflict, will not happen again.

The fourth is practices that are related to *the relationship between teachers*. In this theme, the practices are ones related to peer support and experience exchange. When peace is adopted as the culture of a school, it is then become the shared responsibility of its members to actualize the school as a peace community. Teachers have the responsibility to work collaboratively with their colleagues and support their colleagues so that all teachers in the school could practice peace teaching. In the end, teachers understand that their professional development for PE is not only for their own personal development. It is for a collective effort of all teachers in the school to reach an ultimate goal, providing the best education – an education that is complemented by knowledge, skills, and values of peace – for their students, who will take part in the effort to establish a sustainable peaceful society in their post-conflict region.

10.2 Contribution of this study

Teachers are undoubtedly important actors in PE. Toh (2000) states that teachers have the ability to build students' critical thinking and help to cultivate nonviolent values among their students. However, as has been stated in the literature review in Chapter 4, **studies of teachers in PE are**

still limited. Therefore, first of all, this research calls for further study of the role of teachers in PE.

Most of the studies of PE focus on the program and the students. The discussion on TPD for PE is dominated by teachers' education programs for peace, such as teacher preparation programs and training or workshops for teachers. It seems that there is an assumption that teachers are ready to teach PE after they have completed the teachers' education program for peace. However, the reality in the fields showed that this was not the case.

There are teachers who, although they have participated in peace-related training, did not implement their learning in their teaching activities. The problem becomes complex when we address inservice teachers who are living in post-conflict societies. Teachers living in post-conflict societies might have a devastating impact caused by their experience living during the conflict time. Teachers then need to have the opportunity to deal with their trauma and build their belief in peace-related concepts before they can perform as peace educators. This continuous and long-term process needs a supportive environment, which allows teachers to participate in constructive dialogue and start internalizing peace values. The situation faced by those teachers raised questions on how can inservice teachers who experienced living in a time of conflict be prepared so that they are able to teach peace? Are training, curriculum, and governmental regulations sufficient to ensure teachers are ready and able to teach peace?

Carter (2010) mentions that teacher's efficacy for PE is an essential factor, but the issue is how to build teacher's efficacy for PE. Based on the findings from the three schools in Aceh, there is another factor that contributes to teachers' learning for PE, which is school culture. Teachers from the three schools perceived that the practice of school culture encouraged them to learn PE. Therefore, in addition to training, curriculum, and governmental regulations that have

been mentioned by Carter (2010) to build the teacher's efficacy for PE, this research proposes an additional element – **school culture**.

A school is a miniature of society. It should be designed to imitate society with the appropriate culture for that society. Leslie (2013) mentions that working on peace and conflict issues needs a continuous update, reworking, and reframing of analysis on the needs and situations in the area as the context is always changing. So what is needed when a school wants to develop a school culture that is designed to contribute to the creation of a peaceful society in the area where the school is located? First, the school needs to have a thorough understanding of the area as the primary reference in developing the school culture. Next, the school should always pay attention to the dynamics in the area and adjust the school culture accordingly. Therefore, the peacebuilding effort contributed by the school through their school culture will always match the context.

Schools that adopt peace as their culture and practice consistently would definitely influence its members. Teachers' responsibility as school members is to guide and facilitate students in their learning process. To be able to teach PE, teachers are required to continue learning and developing their capacity for PE. Since learning about peace is a life-long process, the workplace should be supportive for teachers to learn as well. The efficacy of teachers to teach PE can be more than adequately facilitated and supported when they are working in a context that is also conducive for peace learning.

The research findings, although derived from schools located in a post-conflict area, are transferrable to schools in different contexts. Schools could look at the five elements of school culture mentioned in the research findings to assess their existing school culture. The first step that schools need to do is to define peace in their context, and the peaceful society that they

imagine. Schools must then state their position on peace explicitly in their vision and mission statements. Additionally, schools analyze whether their school culture is already conducive for teachers to learn for peace as they have defined it. If it is not conducive, they could adjust it using these research findings for guidance.

For SSB Pidie, SSB Bireuen, and SSB Lhokseumawe, the research findings might raise teachers' awareness of their school culture. They might not have realized that their school culture has helped teachers to learn about peace. The school management might thus want to revisit their school culture to evaluate how it has affected their teachers in learning peace. The five elements of school culture that support TPD for PE mentioned in the research findings might be used as an evaluation tool.

Those three schools might want to evaluate their stance on peace as it is reflected in the school's vision and mission. Considering that the situation in Aceh is changing over time, it might influence the definition of peace that they wish to use to respond to the current situation. The institutional management element might be used to evaluate the school's policies related to peace, and how they affect the school as a whole, including the way teachers learn about peace. The school environment might be assessed as well to evaluate whether the infrastructure and school facilities facilitate peace learning. For example, they might want to evaluate the effectiveness of the peace posters placed around the school in delivering peace messages.

The research findings also highlight teachers' needs for more training in PE. The schools might then want to develop a better scheme to facilitate teachers' learning as part of the school culture that supports TPD for PE. Lastly, the schools might want to evaluate the relationship between teachers to see how effective is the interaction between teachers in supporting each other in learning peace and finding ways to strengthen it.

10.3 Limitations and delimitations of this study

As has been stated in Chapter 5 on research methodology, this research has limitations and delimitations. One of the main limitations of this research was my subjectivity as the researcher. I was fully aware that due to my personal interest in the topic of this research, I might have a bias in analyzing the data. All teachers who participated in this research already knew me, some for some months, and others for more than ten years. This might create a limitation related to how the participants saw my role as a researcher. The responses given by the participants might be affected by this relationship. They might provide responses that they think helpful for this research, and there may have been less candid responses.

In order to respond to these limitations, I applied a strategy in conducting the interviews. I continuously reflected on how the interview process might affect the participants' responses. Therefore, I consciously made efforts to make the process produce an open dialogue and honest responses. In analyzing the data, to reduce bias, I removed all participants' names before the analysis. Therefore, I was not able to associate the data with any particular participant.

Another limitation is the small number of teachers who participated in the research, particularly from two of the schools. Self-selection also means that there may be a bias in the results. It may be that only teachers who are particularly interested in the peace component of their teaching volunteered to participate.

As for the delimitations, this research was conducted in a particular context – the cases of three private schools in a post-conflict society, which is Aceh, Indonesia. Critique that might arise from this research might include generalizing this study to other schools in Aceh, or elsewhere in Indonesia and other countries. However, generalizability was not the goal of this research. Its goal is on the transferability of this study to other similar contexts. This research

provides an indepth description, as well as detail information on its context and background, which could be used as the basis to conduct similar research in other contexts.

10.4 Recommendation for further study

In the last part of this thesis, I would like to re-emphasize the importance of giving more attention to teachers as agents for PE as they are the spearhead of teaching PE for students in school. Research on teachers in PE needs to be conducted more with the goal of supporting teachers in teaching PE.

As a new topic that relates TPD for PE to school culture in a post-conflict society, this research provides the foundation for further research related to PE and inservice teachers. Future elements that could be explored, include **how does a school create a school culture that supports teachers in learning PE, how does the practices of school culture influence teachers in their PE learning, and how deep is the practices of school culture influence teachers in their PE learning.**

This study has provided a new discussion in the field of PE, but more is needed particularly in the topic of teacher development. In the broader field of peace studies, this study has contributed to the discussion of learning and teaching peace as an act of conflict transformation and the (3) schools surveyed demonstrate that mission statements and value signaling is not enough to embody education for peace: support is needed and ongoing developmental peace pedagogy.

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Appendices

Appendix 1 – Ethical Consideration of Research Involving Human Participants

Application Form for ethical consideration of research and teaching proposals involving human participants



UNIVERSITY OF OTAGO HUMAN ETHICS COMMITTEE APPLICATION FORM: CATEGORY A

Form updated: October 2017

Please ensure you are using the latest application form template available from: <http://www.otago.ac.nz/council/committees/committees/HumanEthicsCommittees.html> and read the instruction documents provided (Guidelines for Ethical Practices in Teaching and Research and Filling Out Your Human Ethics Application).

1. **University of Otago staff member responsible for project:**

<i>Surname</i>	<i>First Name</i>	<i>Title (Mr/Ms/Mrs/Dr/Assoc. Prof./Prof.)</i>
Standish	Katerina	Dr
2. **Department/School:**
National Centre for Peace and Conflict Studies
3. **Contact details of staff member responsible (always include your email address):**
katerina.standish@otago.ac.nz
4. **Title of project:**
Teaching Peace Education: Learning from Teachers' Experiences in Indonesia in Teaching Character Education
5. **Indicate project type and names of other investigators and students:**

Staff Co-investigators	<input checked="" type="checkbox"/>	Names:	Dr Heather Devere
Student Researchers	<input checked="" type="checkbox"/>	Names:	Dody Wibowo
Level of Study (PhD, Masters, Hons):			PhD
External Researchers	<input type="checkbox"/>	Names:	
Institute/Company:			
6. **Is this a repeated class teaching activity? (Delete answer that does not apply)**

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NO

7. **Fast-Track procedure** (*Delete answer that does not apply*)
Do you request fast-track consideration? (See 'Filling Out Your Human Ethics Application')
NO

8. **When will recruitment and data collection commence?**
May 2018

What is the planned conclusion date of the study?
March 2020

Note: At the conclusion (final write up) of the study a Final Report must be submitted to the Committee. The Final Report template can be found on the [*Human Ethics Web Page*](#)

9. **Funding of project**
This project is eligible for funding by the National Centre for Peace and Conflict Studies (NCPACS). A formal application will be submitted to NCPACS.

If commercial use will be made of the data, will potential participants be made aware of this before they agree to participate? If not, explain:
No commercial use will be made of the data.

10. Will researchers be travelling overseas in order to conduct the research?
YES

If YES is permission, or ethical approval, required to conduct the research in the country or countries to be visited?
NO

Indonesia does not require researchers of Indonesian nationality to obtain a research permit to conduct research in the country.

(For research which involves student overseas travel, a Student Overseas Travel Plan needs to be attached to the application).

11. **Brief description in lay terms of the purpose of the project** (approx. 75 words):

In Indonesia, peace education is conducted through the name character education. This research explores how teachers are teaching character education in Indonesia. It examines the factors which affect teachers in teaching character education in school setting. It also looks into how the factors influence the teachers. The project will provide an insight into the process and challenges of teachers teaching character education in Indonesia.

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12. Aim and description of project *(include the research questions the project intends to answer, and the overall implications and benefits of the research):*

This research explores how teachers are teaching character education in Indonesia through the following research questions:

- What factors affect teachers' practice in teaching character education?
- How those factors contribute to the delivery of character education?

The field research will be conducted in Aceh, South Sulawesi, Yogyakarta Special Region, and East Nusa Tenggara. Aceh was known as a post-conflict area. Therefore it is important to see the perspective of teachers who have experience living through conflict time. South Sulawesi, Yogyakarta Special Region, and East Nusa Tenggara are chosen to represent an area which never experienced violent conflict.

This research seeks to address current gaps in the literature on the role of teachers in teaching peace education since more numbers of the current literature on peace education is focusing on the content and the methodology of peace education. The discussion on peace education in Indonesia also is still new. Therefore this research will give a contribution to the literature of peace education in Indonesia.

On a practical level, this research aims to contribute towards the performance of teachers in Indonesia in delivering character education through relevant training for teachers and curriculum for teachers college. The results could contribute to the wider discussion on peace education.

13. Researcher/instructor experience and qualifications in this research area *(include information regarding the principal investigator (or supervisor), co-investigators and students (if relevant) involved with the project):*

Dr Katerina Standish is the Deputy Director of the Centre and a Senior Lecturer. She holds a doctoral degree in Peace and Conflict Studies from the University of Manitoba, a Master's Degree in Human Security and Peacebuilding from Royal Roads University, a post-baccalaureate in Communications from Simon Fraser University and an undergraduate degree in Sociology, Anthropology and Humanities from Simon Fraser University. Dr Standish is a specialist in transformative education, the creator of Yogic Peace Education and the inventor and primary researcher for the Peace Education Curriculum Analysis (PECA) (pecaproject.org). Her peace practices include working in partnership with local communities in Canada and Aotearoa/New Zealand. She has experience in peacebuilding in Uganda, Palestine, Israel and with the Red Cross in Canada and New Zealand. She has been a Yoga, breath and meditation instructor for 15 years.

Dr Heather Devere's areas of research expertise and writing for publication include the politics of friendship, women and politics, women in the media, refugee resettlement, children's rights. Dr Devere is Director of Practice at the National Centre for Peace and Conflict Studies. She acts as an advocate for mediations involving not-for-profit organisations and has been involved in setting up the Dunedin Community Mediation service.

Application Form for ethical consideration of research and teaching proposals involving human participants

Dody Wibowo holds a Bachelor of Political Science (2001) from Universitas Gadjah Mada, Indonesia and an MA (2006) in Peace Education from the University for Peace, Costa Rica. He has worked in several institutions, namely, Peace Brigades International, Save the Children, Ananda Marga Universal Relief Team, Universitas Gadjah Mada, did consultancy work for UNICEF on peace education project in Aceh, and Centre for Peace and Conflict Studies in Cambodia.

14. Participants

14(a) Population from which participants are drawn:

Teachers from elementary school, intermediate school, and high school level in the provinces Aceh, South Sulawesi, Yogyakarta Special Region, and East Nusa Tenggara.

14(b) Inclusion and exclusion criteria:

Participants must be at least 18 years old.

14(c) Estimated number of participants:

30 participants (10 elementary school teachers, 10 intermediate school teachers, and 10 high school teachers).

14(d) Age range of participants:

Participants are at least 18 years old.

14(e) Method of recruitment:

The researcher will select sample schools which from those schools teachers will be recruited through recommendations from the school principal and other participants.

14(f) Will any form of compensation be offered to participants for taking part in the research?

NO

Participants will not be given any payment or financial reward. However, participants may be given a souvenir as token of appreciation and offered some refreshment for the duration of interviews.

15. Methods and Procedures: *(Describe the design of the study and detail what participants will be asked to do. Provide the Committee with a copy of the interview questions to be asked of participants, or a general outline if the questions are not yet available.)*

There will be two methods for collecting data:

- Participant observation
- One-on-one, semi-structured interviews

The researcher is planning to sit-in in the classroom and observes teacher's teaching activity. This activity will provide insight on how a teacher is teaching character education in a classroom and will help the researcher in interviewing the participant by using the observation result. The researcher will only making notes on the observation and no picture documentation will take place.

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The researcher will make an audio recording during one-on-one interviews unless the participant objects to being recorded. In this case, the researcher will make hand-written notes to record the interview. The researcher will offer to the participants to access to their own interview recordings and transcriptions.

The researcher will provide the participants with information sheets and give an opportunity to ask questions about the project. Both the information sheet and consent forms will be available in Bahasa Indonesia (Indonesian language) to help participants with no or limited knowledge of English.

A sample of the interview questions is attached to this application form.

- 16. Compliance with The Privacy Act 1993 and the Health Information Privacy Code 1994 imposes strict requirements concerning the collection, use and disclosure of personal information. The questions below allow the Committee to assess compliance.**

16(a) Are you collecting and storing personal information (e.g.name, contact details, designation, position etc) directly from the individual concerned that could identify the individual? (Delete the answer that does not apply.)
YES

16(b) Are you collecting information about individuals from another source?
NO

- 16(c) Collecting Personal Information (Delete the answer that does not apply):**
- Will you be collecting personal information (e.g. name, contact details, position, company, anything that could identify the individual)?
YES
 - Will you inform participants of the purpose for which you are collecting the information and the uses you propose to make of it?
YES
 - Will you inform participants of who will receive the information?
YES
 - Will you inform participants of the consequences, if any, of not supplying the information?
YES
 - Will you inform participants of their rights of access to and correction of personal information?
YES

Where the answer is YES, make sure the information is included in the Information Sheet for Participants.

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16(d) Outline your data storage, security procedures and length of time data will be kept (*Mark Borrie, ITS Security Manager, can provide data security and storage options in particular while in the field. Note that research data is expected to be kept for a minimum of five years.*):

Interviews will be recorded, transcribed and stored in a digital form in my computer with a backup on an external drive. The computer and external drive will be protected by passwords and encryptions. The data will also be stored in the online cloud solution using Syncplicity. Only the project supervisors and the researcher will have access to the data, but participants can request access to their own recordings and transcriptions. The data will be stored for five years after completion of the study.

16(e) Who will have access to personal information, under what conditions, and subject to what safeguards? If you are obtaining information from another source, include details of how this will be accessed and include written permission if appropriate. Will participants have access to the information they have provided?

Personal information will only be available to the researcher and the supervisors. The information will be encrypted and secured with a password. Participants will have access to the information they have provided by contacting the researcher and/or the supervisors.

16(f) Do you intend to publish any personal information they have provided?
YES

If YES, specify in what form you intend to do this:

The information on which the project depends will be submitted as a PhD dissertation, and published as articles in academic journals. However, specific identification of participants will be removed or changed to prevent identification.

16(g) How will you disseminate and feedback the project results at the end of the research? Please describe your plans with respect to feedback to participants as well as any public dissemination plans, e.g. in journals and conferences.

I will disseminate and feedback the project result through publishing articles in journals, both in international journal and Indonesian journal. I will also presenting my project results at international conference on peace studies, such as International Peace Research Association, Asia-Pacific Peace Research Association, and International Institute on Peace Education.

16(h) Do you propose to collect demographic information to describe your sample? For example: gender, age, ethnicity, education level, etc.
YES

16 (i) Have you, or will you, undertake Māori consultation? Choose one of the options below, and delete the option that does not apply:

(Refer to <http://www.otago.ac.nz/research/maoriconsultation/index.html>).

NO

Application Form for ethical consideration of research and teaching proposals involving human participants

If not, provide a brief outline of your reasons (e.g. the research is being undertaken overseas):

This research is being undertaken overseas and does not deal with any Maori-related issue.

17. Does the research or teaching project involve any form of deception?
NO

18. Please describe the ethical issues that might arise from the proposed research and how they are to be addressed. (*All human participant research projects have some ethical considerations so please do not leave this question unanswered.*)
This research does not have potential for physical or psychological harm to the researcher and the participants.

For the participants, they will have the choice to remain anonymous or be named by affiliation as outlined on the information sheet and the consent form.

As for the researcher, the International SOS rating for Indonesia is medium travel safety and the medical risk for Indonesia is in the category of 'rapidly developing variable risk country,' which means that appropriate standard of medical care is available from selected providers in major cities but may be lacking in less developed areas. The field research itself will be in two major cities in Aceh (Lhokseumawe, Pidie, Bireuen), South Sulawesi (Makassar), Yogyakarta Special Region (Bantul) and East Nusa Tenggara (Kupang) which has access to health facilities. The researcher will consult with a travel health nurse prior to departure and all recommended action will be taken. In addition, adequate insurance will be arranged.

The researcher himself is Indonesian, speaks the Indonesian language fluently and is familiar with the social customs and etiquette of the country.

The subject of this research project is not a sensitive issue to the government and does not put the researcher in a dangerous position.

19. *Applicant's Signature:

Name (please print): Dr Katerina Standish

Date:

*The signatory should be the staff member detailed at Question 1.

20. Departmental approval: *I have read this application and believe it to be valid research and ethically sound. I approve the research design. The Research proposed in this application is compatible with the University of Otago policies and I give my consent for the application to be forwarded to the University of Otago Human Ethics Committee with my recommendation that it be approved.*

Application Form for ethical consideration of research and teaching proposals involving human participants

Signature of **Head of Department:

Name of HOD (please print): Prof Richard Jackson

Date:

**Where the Head of Department is also the Applicant, then an appropriate senior staff member must sign on behalf of the Department or School.

Appendix 2 – Information Sheet for Participants in English

Application Form for ethical consideration of research and teaching proposals involving human participants

[Reference Number: as allocated upon approval by the Human Ethics Committee]

[Date]



TEACHING PEACE EDUCATION: LEARNING FROM TEACHERS' EXPERIENCES IN INDONESIA IN TEACHING CHARACTER EDUCATION

INFORMATION SHEET FOR PARTICIPANTS

Thank you for showing an interest in this project. Please read this information sheet carefully before deciding whether or not to participate. If you decide to participate I thank you. If you decide not to take part there will be no disadvantage to you and I thank you for considering our request.

What is the Aim of the Project?

This project is being undertaken as part of the requirements for a PhD project at the National Centre for Peace and Conflict Studies at the University of Otago, New Zealand.

In Indonesia, peace education is conducted through the name character education. This research explores how teachers are teaching character education in Indonesia. It examines the factors which affect teachers in teaching character education in school setting. It also looks into how the factors influence the teachers. The project will provide an insight into the process and challenges of teachers teaching character education in Indonesia.

What Type of Participants are being sought?

This project seeks participants from the following criteria:

- Teachers from elementary school, intermediate school, and high school level in Indonesia.
- Participants should be at least 18 years old.
- Participants will not be offered financial compensation for their involvement.

What will Participants be Asked to Do?

Should you agree to take part in this project, the researcher will sit-in in one of your class and observe your teaching activity. You will be asked to participate in a one-on-one interview for the duration of approximately 1-2 hours, or whatever length of time is most convenient for the interviewee.

Please be aware that if you decide not to take part in the project or at any moment wish to end your participation, you may do so without any disadvantage to yourself of any kind. The interview will take place in public spaces, such as cafes and parks.

What Data or Information will be Collected and What Use will be Made of it?

Application Form for ethical consideration of research and teaching proposals involving human participants

The researcher will give you questions related to your experiences and thoughts on teaching character education in the classroom. The exact questions which will be asked have not been determined in advance, but will depend on the way in which the interview develops. Interviews will be conducted in an open-questioning technique and will be recorded on a digital voice recorder, except the participant objects to being recorded. In this case, the recording process will be made through hand-written notes.

On the Consent Form, you will be given options regarding anonymity of the participant. There will also be the option on the participant's willingness to be recorded.

The results of the project will be submitted as a PhD dissertation, and may be published as academic articles. You are most welcome to request a copy of the results of the project.

The data collected will be securely stored in such a way that only my supervisor and I will be able to gain access to it. Data obtained as a result of the research will be retained for at least five years in secure storage.

Can Participants Change their Mind and Withdraw from the Project?

If you feel hesitant or uncomfortable with the observation and the questions, you have the right to decline to answer any particular question and also that you may withdraw from the project at any stage without any disadvantage to them. However, once the findings of the study have been published, the researcher will not be able to withdraw any content provided by the participant.

What if Participants have any Questions?

If you have any questions about our project, either now or in the future, please feel free to contact either:

Dody Wibowo
National Centre for Peace
and Conflict Studies
University of Otago
wibdo661@student.otago.ac.nz

and

Dr Katerina Standish
National Centre for Peace
and Conflict Studies
University of Otago
katerina.standish@otago.ac.nz

This study has been approved by the University of Otago Human Ethics Committee. If you have any concerns about the ethical conduct of the research you may contact the Committee through the Human Ethics Committee Administrator (Ph +643 479 8256 or email gary.witte@otago.ac.nz). Any issues you raise will be treated in confidence and investigated and you will be informed of the outcome.

Appendix 3 – Information Sheet for Participants in Bahasa Indonesia

Application Form for ethical consideration of research and teaching proposals involving human participants

[Reference Number: as allocated upon approval by the Human Ethics Committee]

[Date]



MENGAJARKAN PENDIDIKAN DAMAI: BELAJAR DARI PENGALAMAN GURU-GURU DI INDONESIA DALAM MENGAJARKAN PENDIDIKAN KARAKTER

LEMBAR INFORMASI BAGI PESERTA

Terima kasih atas ketertarikan anda terhadap penelitian ini. Mohon pelajari lembar informasi ini dengan seksama sebelum menentukan kesediaan anda untuk berpartisipasi. Terima kasih apabila anda berkenan terlibat dalam penelitian ini. Apabila tidak, maka tidak terdapat kerugian sedikitpun bagi anda, dan saya ucapkan terima kasih atas pertimbangan anda.

Apakah tujuan dari proyek ini?

Proyek ini merupakan bagian dari persyaratan untuk program PhD (S3) di the National Centre for Peace and Conflict Studies, University of Otago di Dunedin, Selandia Baru.

Di Indonesia, pendidikan damai dilaksanakan dengan menggunakan nama pendidikan karakter. Penelitian ini akan menelaah cara guru-guru mengajarkan pendidikan karakter di Indonesia. Penelitian ini akan mencari tahu faktor apa saja yang memengaruhi guru dalam mengajarkan pendidikan karakter di sekolah. Penelitian ini juga melihat bagaimana faktor-faktor tersebut memengaruhi para guru. Proyek ini akan memberi gambaran mendalam mengenai proses dan tantangan guru dalam mengajarkan pendidikan karakter di Indonesia.

Partisipan seperti apakah yang dibutuhkan?

Proyek ini membutuhkan partisipan dengan kriteria sebagai berikut:

- Guru-guru dari tingkat SD sampai SMA di Indonesia.
- Partisipan berusia minimal 18 tahun.
- Partisipan tidak akan menerima tawaran imbalan finansial untuk keterlibatannya.

Apakah yang diharapkan dari para partisipan?

Apabila anda menyetujui untuk terlibat dalam proyek ini, peneliti akan melakukan observasi di salah satu kelas anda. Anda akan diminta untuk berpartisipasi dalam wawancara individu dengan durasi antara 1-2 jam, atau selama waktu yang diperkenankan oleh anda.

Mohon diingat bahwa jika anda memutuskan untuk tidak terlibat dalam proyek ini atau dalam saat kapanpun ingin mengakhiri keterlibatannya dalam proyek ini, anda dipersilakan untuk melakukannya dan tidak ada kerugian yang akan anda dapatkan.

Wawancara akan dilakukan di tempat umum, seperti tempat makan atau taman.

Data atau Informasi apakah yang dikumpulkan, dan bagaimana data/informasi tersebut akan digunakan?

Peneliti akan memberikan pertanyaan yang terkait dengan pengalaman dan pemikiran partisipan terkait tentang mengajarkan pendidikan karakter di kelas. Pertanyaan pastinya belum dapat ditentukan sebelumnya, karena tergantung pada perkembangan wawancara. Wawancara akan dilaksanakan dengan teknik pertanyaan terbuka dan akan direkam dengan alat perekam digital, kecuali ketika partisipan menolak untuk direkam. Dalam hal ini, proses perekaman dilakukan dengan catatan tertulis.

Dalam Formulir Persetujuan, partisipan akan diberi pilihan terkait dengan anonimitas partisipan. Di sana ada juga pilihan terkait perekaman wawancara.

Hasil dari proyek ini akan diserahkan sebagai disertasi PhD (S3), dan mungkin juga diterbitkan sebagai artikel akademik. Anda dipersilakan untuk meminta salinan dari hasil proyek ini.

Data yang telah dikumpulkan akan disimpan dengan aman menggunakan cara tertentu yang hanya memungkinkan peneliti dan pembimbingnya saja yang memiliki akses pada data tersebut. Data yang terkumpul sebagai hasil penelitian akan disimpan setidaknya selama lima tahun dalam tempat yang aman.

Dapatkah partisipan berubah pikiran dan mengundurkan diri?

Jika anda enggan atau merasa tidak nyaman dengan observasi atau pertanyaan yang diajukan, anda memiliki hak untuk menolak menjawab pertanyaan dan anda juga memiliki hak untuk menarik diri dari proyek ini kapanpun juga tanpa ada kerugian yang akan anda dapatkan. Akan tetapi, ketika hasil temuan sudah dipublikasikan, peneliti tidak bisa menarik isi yang sudah disampaikan oleh partisipan.

Bagaimana apabila partisipan memerlukan informasi lebih lanjut?

Apabila anda memiliki pertanyaan terkait proyek ini, baik saat ini maupun di masa mendatang, maka anda dapat menghubungi:

Dody Wibowo
National Centre for Peace
and Conflict Studies
University of Otago
wibdo661@student.otago.ac.nz

dan

Dr Katerina Standish
National Centre for Peace
and Conflict Studies
University of Otago
katerina.standish@otago.ac.nz

Penelitian ini telah mendapatkan persetujuan Komite Etik University of Otago. Apabila anda meragukan kode etik penelitian ini, maka anda dapat menghubungi Komite Etik tersebut melalui Administrator Komite Etik (Telp. +643 479 8256 atau email gary.witte@otago.ac.nz). Segala hal yang disampaikan oleh anda terjaga kerahasiaannya dan anda akan mendapatkan hasil investigasi kasus terkait.

Appendix 4 – Consent Form for Participants in English

Application Form for ethical consideration of research and teaching proposals involving human participants

[Reference Number as allocated upon approval by the Human Ethics Committee]
[Date]



TEACHING PEACE EDUCATION: LEARNING FROM TEACHERS' EXPERIENCES IN INDONESIA IN TEACHING CHARACTER EDUCATION

CONSENT FORM

I have read the Information Sheet concerning this project and understand what it is about. All my questions have been answered to my satisfaction. I understand that I am free to request further information at any stage.

I know that:-

1. My participation in the project is entirely voluntary;
2. I am free to withdraw from the project at any time without any disadvantage;
3. Personal identifying information such as audio recordings will be destroyed at the conclusion of the project but any raw data on which the results of the project depend will be retained in secure storage for at least five years;
4. The researcher will observe my teaching activity in one of my class and give me questions related to my experiences and thoughts on teaching character education in the classroom. The exact questions which will be asked have not been determined in advance, but will depend on the way in which the interview develops. Interviews will be conducted in an open-questioning technique and will be recorded on a digital voice recorder, except the participant objects to being recorded. In this case, the recording process will be made through hand-written notes.
5. If I feel hesitant or uncomfortable with the observation or the questions, I have the right to decline to answer any particular question and I may withdraw from the project at any stage without any disadvantage to me. However, once the findings of the study have been published, the researcher will not be able to withdraw any content provided by me.
6. The results of the project may be published and will be available in the University of Otago Library (Dunedin, New Zealand) but every attempt will be made to preserve my anonymity, should I choose to remain anonymous.

7. I, as the participant:
- | | | |
|--|--------------------------|----|
| a) agree to being named in the research, | <input type="checkbox"/> | OR |
| b) prefer to be named by affiliation, | <input type="checkbox"/> | OR |

Application Form for ethical consideration of research and teaching proposals involving human participants

c) would rather remain anonymous.

☐

8. I, as the participant: a) agree to being recorded in the interview,

☐

OR

b) disagree to being recorded.

☐

I agree to take part in this project.

.....
(Signature of participant)

.....
(Date)

.....
(Printed Name)

.....
Name of person taking consent

This study has been approved by the University of Otago Human Ethics Committee. If you have any concerns about the ethical conduct of the research you may contact the Committee through the Human Ethics Committee Administrator (ph +643 479 8256 or email gary.witte@otago.ac.nz). Any issues you raise will be treated in confidence and investigated and you will be informed of the outcome.

Appendix 5 – Consent Form for Participants in Bahasa Indonesia

Application Form for ethical consideration of research and teaching proposals involving human participants

[Reference Number as allocated upon approval by the Human Ethics Committee]
[Date]



MENGAJARKAN PENDIDIKAN DAMAI:
BELAJAR DARI PENGALAMAN GURU-GURU DI INDONESIA
DALAM MENGAJARKAN PENDIDIKAN KARAKTER

FORMULIR PERSETUJUAN

Saya telah membaca Lembar Informasi proyek ini dan memahami tujuannya. Segala pertanyaan yang saya ajukan telah dijawab secara memuaskan. Saya mengetahui bahwa saya berhak meminta informasi lebih lanjut sewaktu-waktu.

Saya mengetahui bahwa:-

1. Keikutsertaan saya dalam proyek ini sepenuhnya sukarela;
2. Saya dapat mengundurkan diri dari proyek ini sewaktu-waktu tanpa kerugian apapun;
3. Informasi pribadi yang dapat mengidentifikasi saya, seperti rekaman audio, akan dimusnahkan pada akhir proyek ini, namun data mentah yang menentukan hasil penelitian akan disimpan secara aman untuk setidaknya lima tahun;
4. Peneliti akan melakukan observasi di salah satu kelas saya dan akan memberikan pertanyaan yang terkait dengan pengalaman dan pemikiran saya terkait tentang mengajarkan pendidikan karakter di kelas. Pertanyaan pastinya belum dapat ditentukan sebelumnya, karena tergantung pada perkembangan wawancara. Wawancara akan dilaksanakan dengan teknik pertanyaan terbuka dan akan direkam dengan alat perekam digital, kecuali ketika partisipan menolak untuk direkam. Dalam hal ini, proses perekaman dilakukan dengan catatan tertulis.
5. Jika saya enggan atau merasa tidak nyaman dengan observasi atau pertanyaan yang diajukan, saya memiliki hak untuk menolak menjawab pertanyaan dan saya memiliki hak untuk menarik diri dari proyek ini kapanpun juga tanpa ada kerugian yang akan saya dapatkan. Akan tetapi, ketika hasil temuan sudah dipublikasikan, peneliti tidak bisa menarik isi yang sudah disampaikan oleh saya.
5. Hasil proyek ini akan dipublikasikan dan tersedia di Perpustakaan University of Otago (Dunedin, Selandia Baru). Namun demikian, segala upaya akan dilakukan untuk menjamin anonimitas saya apabila saya memilih untuk tidak diidentifikasi.

7. Saya, selaku partisipan: a) bersedia disebutkan namanya,

☐
☐

ATAU

- b) lebih suka disebutkan afiliasinya,

ATAU

Application Form for ethical consideration of research and teaching proposals involving human participants

- c) ingin tetap anonim. ☐
8. Saya, selaku partisipan: a) setuju direkam audio saat wawancara, ☐ ATAU
- b) tidak ingin direkam. ☐

Saya setuju berpartisipasi dalam proyek ini.

.....
(Tanda tangan)

.....
(Tanggal)

.....
(Nama jelas)

.....
Nama peneliti lapangan

Penelitian ini telah mendapatkan persetujuan Komite Etik University of Otago. Apabila anda meragukan kode etik penelitian ini, maka anda dapat menghubungi Komite Etik tersebut melalui Administrator Komite Etik (Telp. +643 479 8256 atau email gary.witte@otago.ac.nz). Segala hal yang disampaikan oleh anda terjaga kerahasiaannya dan anda akan mendapatkan hasil investigasi kasus terkait.

Appendix 6 – Examples of Interview Questions

Application Form for ethical consideration of research and teaching proposals involving human participants

Sample Interview Questions for Teachers

Note: this is only a general outline of questions, as questions will be tailored to each participant based on the observation result. The interview will involve a more open-ended type of questions.

1. How did you learn about teaching character education?
2. Are you integrating character education in your teaching? Please explain.
3. In your opinion, what are the important factors that influence you in teaching character education?
4. How do those factors influence you?
5. What are the challenges for you in teaching character education?
6. How do you deal with those challenges?
7. Do you think the role of teachers in delivering character education is an important issue?
8. What supports that teachers need to teach character education?